

F. GARRISON

al of his residence to
Congress Street.
tire time to the prac-
of
Medicine
attention to
y and Childhood.
Century building.
n.: 1:30 to 3:30 p. m.
66; Residence, 963.

THE BAPTIST RECORD

TEACHERS
\$1.96 Post Paid
SELECT
\$1.96 Post Paid
FACTICAL
Y 95c Post Paid
T OF THE
38c Post Paid
TS FOR
38c Post Paid
FROM
t Book
ore
Pres.
Mississippi
L. BLANKENSHIP
ingers
e Home Mission
elistic Staff)
ter Bldg.
Texas

OLD SERIES
VOLUME XLVI

JACKSON, MISS., January 17, 1924

NEW SERIES
VOLUME XXVI No. 3

Drivers of vehicles carrying school children are now required to stop before crossing a railroad in Mississippi.

Furman University has just added half a million dollars to its endowment, \$325,000 being raised in South Carolina and \$125,000 given by the General Education Board of New York.

With a deficit for the past year of nearly \$2,500 the Baptist Advance of Arkansas cuts the price to one half, that is to \$1.00 for the coming year. They have the courage to try experiments.

The Baptist Advance says that Dr. H. L. Martin, who represented the Home Mission Board at the recent Arkansas Convention, spoke with great enthusiasm and power and was heard by the convention with great pleasure.

It's a good suggestion, let every country church put the name of the church, the name of the pastor and the hours of worship on the church or on the grounds, that people passing by may know who is doing business there.

The Edward Bok plan of securing an expression of opinion as to the best way to preserve peace has brought out an offer by Edward A. Filere, a Boston merchant, to give \$50,000 to the one presenting the best plan for restoring prosperity to the war stricken continent of Europe. This is open only to Europeans, as we understand it.

Students of the Bible Institute in New Orleans report an average of 59 conversions a week during the first seven weeks of the present session. These conversions were in the Missions and Churches where the students minister. New Orleans is the greatest mission field in the South and the Institute is one of the greatest mission agencies.

There will be held in Jackson on January 15th a Citizenship Rally in the interest of law enforcement, especially of the prohibition law. This meeting is under the direction of the Women's Christian Temperance Union and it is understood has the support of the Anti-Saloon League and of public officials who are seeking the support of public opinion in law enforcement. It will be held in the auditorium of the First Baptist Church. Two of the speakers are Judge Sidney Smith of the State Supreme Court and Miss Kearney of the State Senate.

South Carolina Baptists have already determined to give in 1925, the first year after the present campaign, 45 per cent to Southwide objects and 55 per cent to objects in South Carolina. This seems a rather large percentage to home objects on the part of a state that is supposed to be pretty well evangelized, but they know their own needs. Of the Southwide objects they propose to give 30 per cent to foreign missions, 4 to home missions, 2 to old preachers, 1½ to the Louisville Seminary, 1 each to the Ft. Worth and New Orleans schools and the W. M. U. Training School, a quarter of one per cent to the Southern Education Board, the same to the Negro Seminary. Their total objective for all benevolence is \$1,100,000. Virginia has taken similar action, but most of the states are willing to wait for a suggestion from the Southern Baptist Convention and then fix the amounts and percentages.

There are 100,000 members of Protestant churches in the Philippine Islands, where none were known 25 years ago.

The recent earthquake in the Memphis territory left the Mississippi Heights Academy at Blue Mountain with a crack in the wall of one of its buildings.

Arkansas Baptists decided to support only such mountain schools as have their titles vested in the State Convention and are operated as mission enterprises.

Gypsy Smith, Jr., will move his family from Jackson, Miss., that his son may be placed in a Northern College. He will conduct meetings this winter at Macon, Clarksdale and Greenwood.

Georgia is the only state in the Union having more Baptists in it than Mississippi; that is counting white and colored. Next to Mississippi comes Texas, then South Carolina, Alabama, North Carolina, Virginia, Tennessee, Kentucky in the order named.

Dr. W. Y. Quisenberry has been speaking, since his return to America, in some of the churches most interestingly and effectively of his experiences in mission lands. His work is a great benediction to any church, and they say his wife has a message for the women which is "just as good."

The editor is this week and will be next week teaching the Bible to the leaders and future leaders among our colored brethren at Natchez. By the way, there are only 23 Negro Baptist Churches in Natchez and about thirty more in the county. And they are not little churches but each one numbers its members by the hundreds.

Dr. Henry Van Dyke, a well known Presbyterian author and teacher at Princeton "blew up" because he didn't like the preaching of the supply for the First Presbyterian church at Princeton last Sunday. So he quits his pew till times shall get better or the preaching improves. The supply preacher is Dr. Machen, who has the reputation of being a fundamentalist.

The Dallas diocese of the Episcopal church has finally decided not to bring to trial for heresy Mr. Heaton, a rector who was declared to be subject to trial. This decision was reached because, though Mr. Heaton said that a belief in the virgin birth of Jesus was not necessary, the committee finds that members of the clergy higher up hold the same views and they leave it for the Episcopal church as a whole to settle.

A writer in The Baptist makes the following startling statements: "Give me the money that has been spent in war and I will purchase every foot of land on the globe. I will clothe every man, woman and child in attire of which kings and queens would be proud of. I will build a school house on every hillside and in every valley over the whole earth. I will build a college in every state and fill it with able professors. I will crown every hill with a house of worship and support an able minister to preach the gospel every Sabbath day, so that on every Sabbath morning, the chime of one hill should answer to the chime on another around the earth's wide circumference."

Dr. I. P. Trotter of Sardis, Miss., has agreed to remain with the church there until a pastor is secured.

Russians have now adopted the same calendar as the rest of the world, and all nations started even on January 1.

More than one-tenth of the Jews of the world live in New York City. In this same city there are said to be twenty Baptist churches in which foreign languages are used.

Dr. I. P. Trotter gave up his pastorate at Sardis January 1st to move to Winona, but not till Sardis gets a pastor. The church at Crenshaw has called him, and he will not be idle.

Are you planning to help us in the present campaign to put the Baptist Record into all our homes? What steps have been taken in your church? Are there some families there not getting the paper? This is your opportunity.

The devil must be having another little sick spell since the latest Hollywood scandal, as a New Orleans lady has been appointed to "revolutionize" the movie business in Mississippi, Alabama, Georgia, Louisiana and Texas. She bears the title of "Director of Public Relations and Education", appointed by Mr. Will Hays. The movie theaters "will be made into community centers, clubs, schools and churches." The band will now play: "The devil was sick; the devil a saint would be, The devil got well; the devil of a saint was he."

Men of Israel, help! The Baptist Record is waging a fight for purity in the social life, for a progressive, aggressive reaching out for the salvation of the lost in the regions round about, and for doctrinal purity and for the support of any good cause. Does this find a response in your heart? Then why not join in the effort to lift high the standard of righteousness and strengthen the hands of those who seek to advance the kingdom? Your voice or pen will reach a host of people if you have a message through the Baptist Record.

Speaking of new churches, which seems to be springing up in many places, we saw one of the prettiest this week down at Natchez. The building is now enclosed and the exterior is all that could be desired. The interior is unfinished and so not ready for use. The Baptists have had a long fight and are not through yet, but Pastor W. A. Borum is winning out, and this building toward which the State Board and the Home Board have contributed, puts them far along in the race for victory. We hope this house will have its picture taken and sent to the Record.

Pastor W. H. Morgan has seen the second handsome church building completed under his ministry in the past two years, first at Brookhaven and recently at Leland. It was the editor's privilege to preach in the latter last Sunday. It is a thing of beauty and will be a joy for more than one generation. The work is going forward joyfully, and it was a pleasure to visit this pastor and these people, many of whom we have long known and loved. They all had the Record and though the thermometer was the lowest for years we had a most respectable congregation.

—Ex.

phone 3044

QUIET TALKS

on the
SIMPLE ESSENTIALS
MRS. S. D. GORDON

Bijou Theatre, Broadwalk, Atlantic
City, N. J.

Auspices Atlantic City Council of
Churches

No. 18—A SECOND CHANCE.

Will God play fair? Is there a second chance after death?

The commonest answer everywhere is this: We'll all pull through somehow. And lately a word has been added, "easily."

There are those, called Universalists, who say that there is a disciplinary value in punishment after death, and then all are included in the universal salvation.

There is a sort of first-cousin group to these who would include Satan and all his hosts. These call themselves Restorationists.

Others say that you won't have a second chance after death because there is no "you" left then. These say that if you believe in Christ you are saved, and if you don't when you die that's the end of you. They call this Conditional Immortality. Others called them Annihilationists.

The common orthodox answer says if you believe in Christ you are saved, otherwise damned, unqualifiedly. This is the answer of a diminishing minority.

Now turn to the Book. It is the one dependable source of information. Its answer in effect is this: so far as the character of God's love is concerned man's chance never runs out; but—underscore that but—but, so far as man's decision is concerned there is not another chance. And man's decision is the final thing. He casts the decisive ballot.

The old Book is chock full of statements that death is the dividing line of opportunity. But it also makes it unmistakably clear that everyone shall have the fullest fairest opportunity. And on his use of that opportunity hinges his future.

It is striking to find that God is controlled here by principle of strong tender love. It is this: every man shall be utterly free to choose, and always will be, so far as God is concerned.

At the beginning of the Book there are two, standing in a garden, by a tree. It is distinctively the Tree of Choice. God is saying in effect: "Please don't eat of this tree, simply because I ask you not to."

"This is your opportunity to choose to keep in intimate touch with me, with all that involves. But you're free to do as you please."

Now on the last page of the Book is this: He that is set in his choice to be unrighteous, still let him be utterly free to follow the bent of his choice, even though it be to choose the wrong. And the threefold variation following gives the peculiar emphasis of repetition.

Now, slowly turn the leaves from first page to last. And you find a ceaseless repetition of this: Choose; choose right; don't choose wrong; but you choose, with countless illustrations of bad and good choice.

With that principle goes a process. It is the process by which man goes—the pen sticks in the paper with sheer pain—by which man goes to hell. No one is sent there, nor put there by superior physical force overcoming his own choice.

Every man there goes on his own feet, in his own shoes, by his own free choice, against the will of a broken-hearted God. In the Cain story he said, "Thou hast driven me out." But a few lines lower down it says that, "Cain went out."

The Eden story on the previous page uses the same words "drove out." Clearly the driving power was moral. Utterly abashed and humiliated before that pure Face the guilty pair shrank away. The Book is full of just this.

Now, what are the chances that a man who chooses not to choose what he thinks the right

now, will change his choice across the dividing line of death?

You know there is a science of chances. The life insurance companies do a business in billions based on the finding of certain experts in the sciences of chances as applied to length of life. The Britannica, has twenty-eight pages of close print on the science of chances.

This is a question of chances. What are the chances here? Let me put it this way. The man who thinks in his inner heart he ought to accept Christ as his Savior now, with whatever change of habit that implies, but he doesn't, simply doesn't, he is a—listen softly, please, it's hard to tell the story lest it sound only harsh.

He is a fool. He isn't even a bright fool. I'm talking just now solely from the standpoint of the science of chances.

Why? Because he has made a choice. And the choosing power in him is like the concrete mixture, it has become set. A hardening has begun. Not much, but some. And that goes on. It gets harder and more set, like the concrete. Until by and by it loses the power of changing.

For, mark keenly, the thing that softens a hardened will here back to normal freedom of action, is not pain, not suffering, not judgment. It is the thing commonly called the grace of God. This man shuts out the one normalizing factor.

And so I repeat again the sentence put down at the start. So far as the character of God's love is concerned man's chance never runs out; but—but, so far as man's decision is concerned there is not another chance. And man casts the decisive ballot. He has the last say.

The science of chances and the old Book of God tally. God may be broken-hearted by the way man uses his freedom of choice, but he never takes that freedom away.

God plays fair.

REPENT

The first Gospel sermon was preached by John the Baptist (or the baptiser) whose theme was repentance. "Repent ye, for the kingdom of heaven is at hand." Matt. 3:2. "Bring forth fruits meet for repentance." John the Baptist, Matt. 3:8; Luke 3:8.

The second Gospel sermon was preached by our Lord Jesus Christ (himself a Baptist, having been baptized by John the Baptist), whose subject, or text, was repentance. "Repent; for the kingdom of heaven is at hand." Matt. 4:17. "Now after that John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel.'" Mark 1:14-15.

Repentance is the first prerequisite to fitness for admission into kingdom of heaven which was then "at hand". The kingdom that the "God of heaven should set up in the days of those kings." Daniel 2:44. The kingdom, or church, to which the one hundred and twenty (120) belonged who elected Mathias by lot, (or ballot) to take the place of Judas Iscariot. The kingdom, or the church, to which was added the three thousand souls on the day of Pentecost.

"And they went out, and preached that men should repent." Mark 6:12.

"Except ye repent ye shall all likewise perish." Luke 13:3-5. "I am not come to call the righteous, but sinners to repentance." Matt. 9:13; Mark 2:17; Luke 5:32.

"Joy shall be in heaven over one sinner that repenteth." Luke 15:7.

"That repentance and remission of sins should be preached in his name among all nations." Luke 24:47.

"Repentance towards God and faith toward (in) our Lord Jesus Christ."

These are absolutely essential to pardon and justification.

"Repent therefore of this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee." Acts 2:22.

"And the time of this ignorance God winked at (suffered or permitted) but now commandeth all men, everywhere, to repent, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:30-31. "The Lord is not slack (or weak) concerning his promises, but is long-suffering to us-ward, not willing (or desirous) that any should perish, but that all should come to repentance." 2 Peter 3:9. Believers, Disciples, God's children, often have need to repent; not that they may be saved, or re-saved, if you please, but because of disobedience, infidelity or neglect of duty.

"Remember, therefore, from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly and I will remove thy candlestick out of his place, except thou repent." Rev. 2:5. "Repent, or else I will come unto thee quickly and will fight against them with the sword of my mouth." Rev. 2:16. Remember therefore how thou has received and heard, and hold fast and repent. Rev. 3:3. "As many as I love, I rebuke and chasten; be zealous therefore and repent." Rev. 3:19. In these days of invention, machinery, sensation and "progress" we hear but little of the doctrine of "repentance toward God." Is this one of the signs of the "last days"? —C. M. Sherrouse.

A RICH EXPERIENCE

Dr. A. C. Dixon in a sermon in the Metropolitan Tabernacle, London, gave the following experience which came to a boy preacher:

"A young man who was preaching at a little country church for a few months before going to college began to pray that God would enable him to baptize just 100 people in that village. 'Lord,' he prayed, 'if thou wilt give me just 100, no more and no less, I shall know that thou dost answer prayer; and I shall never doubt thee as long as I live.' Months passed, and the day arrived when he must go to the theological seminary. The day before he left he went to the little church, where ninety-four people had now been baptized. A deacon told him five others were waiting to be baptized. He borrowed some clothes and went to a pond two miles away, praising God that the total of ninety-nine had been reached. As the student was conducting the service before entering the water, a man touched him on the shoulder and said, 'My wife is being baptized and I want to go down with her.' The young man said, 'Oh, but you haven't any clothes.' The man said he didn't care, and the young preacher baptized him in his Sunday-go-to-meeting coat, and sent him home two miles wringing wet. So there were just 100, no more and no less; and I know that is true, for that young man who put God to the test in those days of ignorance stands before you this morning."

GIOVANNI PAPINI

In the issue of the Baptist Record of December, 20th, in Bro. A. D. Muse's review of Giovanni Papini's "Life of Christ," he states that Papini is a Roman Catholic. This is an error. Papini was formerly a Roman Catholic, but is now a protestant.

I am writing this, as it might be that someone would not care to read the book on account of its author, and no one should do that as it is a wonderful book and should be read by every one. I do not believe a Consistent Roman Catholic could write such a book.

W. E. FENDLEY, Evangelist,
Clayton, Ala., December 25, 1923

Judge Ben Lindsey says that it is his opinion that there are 1,000 illegal operations every year in the city of Denver. Yes, and the dance is where the most of them started.

1924

1924

Mississippi "Finish Up" Program

BAPTIST 75 MILLION CAMPAIGN

SUGGESTED PLANS TO MAY 1st

JANUARY—

1. Push the Budget Program, getting every church to put on the **Budget Plan** for Local Expenses and Denominational objects for 1924. Emphasize the importance of including in the local budget an amount sufficient to send the **Baptist Record** to every home in the church. (Budget Pledge Cards will be furnished free by the Convention Board, Jackson. Contribution envelopes and other supplies should be ordered from the Baptist Sunday School Board, Nashville, Tennessee.)

2. Continue the teaching of classes in "**Stewardship and Missions**", making use of the offer of the Baptist Sunday School Board, Nashville, Tennessee, to give the book free for such classes.

3. Urge pastors to organize and teach classes in "**The Budget Plan**", to include, especially the deacons and department heads in the church. Books can be secured from the **Baptist Book Store**, Jackson, 40 cents in paper binding and 60 cents in cloth.

4. Get pastorless churches in touch with available pastors. Every church should secure pastor at the earliest possible date.

5. Emphasize "**Baptist Record Month**", beginning Sunday, January 20, and closing Sunday, February 24. (See suggestion in item one for putting Baptist Record in Budget.)

FEBRUARY—

1. Continue through February the work suggested for January with special emphasis on the teaching of **Stewardship** and putting the **Baptist Record** into every Baptist home.

2. Week of Prayer for the Causes supported by the 75 Million Campaign—February 3 to 10.

3. Emphasize great **Southwide Men's Convention** to be held in Memphis, Tennessee, February 12-14, beginning on evening of the 12th. Mississippi wants to send five hundred men to this Convention. (Write for reservation to Dr. W. J. Cox, Chairman Reception Committee, 115 N. Evergreen, Memphis, Tennessee. Railroads will grant rate of one and one-half fare for round trip on certificate plan. Apply for certificates to Baptist Convention Board, Jackson, Miss.)

4. Arrange time, place, and program for (1) **Nine Great Regional Conferences** during week of March 9 to 15, and (2) **Associational conferences** in every association during week March 23 to 29. (State meeting in connection with Sunday School and B. Y. P. U. Convention, Jackson, March 18-20. Dr. Geo. W. Truett, Dallas, Texas, will be the speaker. Watch for announcements.)

MARCH—

Besides holding during March the meetings suggested above, note the following:

1. **Special Campaign edition of the Baptist Record**, March 6. (Special copies to be offered to the churches at following rates, ordered and paid for in advance: 25 copies for 65 cents; 50 copies for \$1.25; 100 copies for \$2.50. This special rate made possible because of large edition.)

2. **All day of prayer for Victory** in the Campaign, Wednesday and Wednesday night, March 5, during W. M. U. week of prayer for Home Missions. Organize in W. M. U.'s, Sunday Schools, B. Y. P. U.'s, Laymen's Unions, Ministers' Associations, Colleges, etc., for this great day of Prayer.

3. Organize "**Daily Prayer Groups**" in homes, churches, Baptist Schools, and all denominational institutions, to pray for **Victory** in the Campaign.

4. Organize everywhere possible "**Victory Groups**"—a band of speakers and workers in the churches and in our Baptist Colleges—to go out

on speaking tours into the smaller churches during March and April.

5. Set up same organization in each church for **completing the Campaign** which was used in putting on the Campaign, with necessary changes. (Copies of "Service Rolls" will be returned to the churches for reference if desired.)

6. Use same organization in Associations which was created last year for **Budget-Stewardship Movement**, with necessary changes. Group the churches around strong centers corresponding to plan used in putting on the 75 Million Campaign.

7. Create a district organization to be known as the "**Steering Committee**", composed of the District Enlistment Missionaries and one pastor from each district.

8. Use same State Committee which was created last year for the **Budget-Stewardship Movement**.

9. Urge Pastors to preach **series of sermons** during March and April on different phases of the work of the Campaign, specializing on the **Mission Appeal**.

10. Make large use of literature and advertising during March and April—posters, placards, tracts, personal letters, newspaper articles in daily papers, weekly papers, church papers and bulletins.

11. Make place for **emphasis on Campaign** in all Baptist meetings of every character during January, February, March and April.

12. Great stress be placed on **Home and Foreign Mission Day in Sunday Schools** last Sunday in March, with plan for thorough and systematic effort to raise that day in the Sunday Schools of the state \$50,000 on the 75 Million Campaign, suggested apportionments to be worked out for the Sunday Schools, each Sunday School in turn to apportion its quota to the departments and classes. This offering to be over and above the pledge of the individual to the 75 Million Campaign, but the total given to go to the credit of the quota of the church to which the school belongs.

APRIL—

1. Statement sent out from Board Office to each church immediately after the close of March, showing amount of 5-year pledge, the amount paid to that date, and the total balance due up to end of the last year, December 31, 1924.

2. Let pastor, church organizer, and team captains of each church go carefully over the church membership roll, eliminating all subscriptions of persons who have died or moved away and plan for making such losses good by the enlistment of new members and by liberal cash offerings from members who made no pledge.

3. Every church conduct an **all-day service** on regular preaching day in April with a special program emphasizing the **Finish Up Campaign**, at which time a cash offering shall be taken and plans announced for an immediate canvass of the membership by the local teams.

4. Schedule of speaking engagements arranged by the Associational organization in co-operation with the pastors and churches, for reaching every church in every association for **special all-day service in April**. Convention Board will co-operate as far as possible in providing speakers but each association must depend largely on "**Victory Groups**" in near by churches for this work. (This schedule to be worked out in advance and announced at the Associational Conference in March.)

5. As a preparation for the all-day meeting in April, each church is urged to have a "**Church Banquet**", or a "**Get-together Meeting**" of the whole membership, for creating the fellowship

and comradeship necessary to **Victory** in the great cash offering.

6. Direct all field forces and all departmental energies towards the 75 Million Campaign during April—the S. S., B. Y. P. U., W. M. U., Baptist Record, Colleges, Orphanage, Hospitals, etc.

Note.—For detail information or further suggestions about any phase of the program outlined above, write to N. T. Tull, State Organizer, Jackson, Miss.

SPECIAL CAMPAIGN EDITION

A special Campaign edition of the Baptist Record will be published on March 6 and it is our desire to have a large number of extra copies of the paper distributed.

We will be prepared to offer extra copies mailed to one address as follows: 25 copies for \$.65; 50 copies for \$1.25; 100 copies for \$2.50. This liberal offer is made possible because of the large edition we expect to put out. Orders must be received and paid for in advance. Brethren will please place their orders as early as possible.

Please read carefully and digest the outline for the first four months of our "**Finish Up**" program which is published in this issue. Mississippi must raise in 1924 not less than one million dollars if we would reach our quota in the Campaign. We are well able to do it and we want to begin early to create a spirit among our people to finish the task with honor.

Mississippi's program for 1924 contemplates a persistent study of **Stewardship** and the systematic weekly giving by the churches with a monthly remittance of all Campaign funds to the Convention Board office. Publication by counties and churches will be made in the Baptist Record at the close of every month. The churches that appear in this publication monthly will be in the A-1 class.

Clerks of the associations have been slow about getting their minutes published and distributed. As soon as minutes are off the press clerks will please send two copies to N. T. Tull, Statistical Secretary, Jackson, Miss.

THE LAYMEN

O. E. Bryan, Stewardship Director

The Baptist Men's Convention which meets in Memphis in February is of far-reaching value to the Kingdom. At this meeting we believe the laymen will get ready to get under the load of the 75 Million Campaign not only with their money but with their personal help as they did during the first months of the Campaign. We hope that this may be the greatest meeting of men in the history of Baptists up to that time. Let us plan to be present for the whole program.

THE KEY OF PRAYER

Samuel Judson Porter, D. D.

On dainty pinions darting through the dawn,
A lustrous humming-bird the nectar sips
From honeysuckle cups and woodbine lips;
The lilting robins feeding on the lawn
Awaken from her violet bed a fawn—
Alarmed, she starts, leaps, halts, and now she nips
The lily petals and the soft grass tips;
For each day's need thus new supplies are dawn.
It touches me. Great God, Thou dost prepare
Such bounty for the creatures Thou hast made—
Then on Thee let me lay my load of care,
Upon Thee my troubled soul be staid;
Thy storehouse opens to the key of prayer—
In Thee I'm rich, I shall not be afraid.

—Durham N. C.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE LAST LAP

In the life of Jesus there were times when he seemed to turn the corner in the road or reach the brow of a hill from which he saw afresh the task before him. In other words there were turning points from which he looked out almost with a shock, certainly with deep seriousness upon what immediately confronted him.

Anybody who studies the life of Jesus is conscious of this in such steps as his first miracle, where he hesitated and said "Mine hour is not yet come", but the next moment plunged into his work. Again he seemed to feel the urge of a fresh commission when he met the blind man at Jerusalem and said "We must work the works of him that sent me, for the night cometh when no man can work." Again when out of the circle of darkness which encompassed his ministry in Palestine, there peered the faces of certain Greeks who said, "We would see Jesus", he recognized the call of the Gentile world in need and said, "Now is the judgment of this world: now is the prince of this world cast out, and I, if I be lifted up, will draw all men unto myself." Again it was such a crisis in the life of the Master when turning the hill of Olivet he suddenly saw Jerusalem lying before him, and his heart broke in cries of distress that hastened the experience of the cross.

In our own lives there are turning points, of some of which we are conscious, and others we probably pass without realizing their significance. A new year brings again the opportunity to properly value the life task, to take stock of our advancement and look down the road we hope to travel. There has been too much disposition to make the new year the occasion of humorous remark. We are too easily inclined to make a joke of the promises and failures of the past. This tendency is most probably due to the effort to throw off the heaviness of a matter that is truly serious by light remarks. It is like the joking of young doctors in a dissecting room. An effort to dispel the natural gloom and heaviness.

But the responsibility of a new year is always a deeply serious matter. And for Southern Baptists, for Mississippi Baptists there was never a more serious call to duty. Never were we summoned to a more serious task. Four years ago, under the inspiration of a great faith and in answer to a high call of duty we launched our work upon a scale more worthy of our God, and more commensurate with the world's need. Of them it might be said, as Paul did of the Galatians, "Ye did run well." Now shall it also be said, "Who did hinder you?"

We have come to the last lap in the present five year campaign. "Wherefore gird up the loins of your mind, be sober, and hope to the end." "Let your loins be girded about, and your lights burning." If we are to do a year's work, it will take twelve months in which to do it. We can not wait till next December, or next fall to finish up the five years' campaign. The receipts for last December showed that we had completely relaxed in our efforts after the books closed November 1st.

While for the Convention year closing November 1, 1923, we went far ahead of the previous year's record, the contributions for December fell several thousand short of those of December, 1922. This means that the churches everywhere must tighten their grip on the task ahead. We have much more than one fifth of the whole amount to raise in this last year. Nobody is trying to drive anybody else; and this is no time for whining and sulking. Where is the soul that does not thrill to the words of that old soldier who started his men into the fight with these words: "Be of good courage, and let us play the men for our people and for the cities of our God: And Jehovah do that which seemeth him good!"

BOK'S WORLD PEACE PRIZE

Few things have attracted the attention of the public as has the contest brought about by the offer of Edward Bok to give \$50,000 to the one writing out the best plan for preserving world peace. Mr. Bok is a native of Holland who came to America at the age of six, made the Ladies' Home Journal famous and then retired and wrote a most interesting book on "The Americanization of Edward Bok." With genuine philanthropic purpose and humanitarian impulse this celebrated publicist last summer offered a prize as described above. Eminent men and women acted as judges and passed on the merits of 22,165 manuscripts submitted. The name of the writer is not announced and will not be until the public votes on his proposal to preserve peace, but his number is given as 1,469.

His plan was published in full in the papers of last week and read with universal interest. The significant thing is that everybody is interested in world peace; and everybody is entitled to vote approval or disapproval of the plan proposed. It seems a safe guess to say that the plan will be approved and Mr. Bok will be called upon for the additional \$50,000 to be given if approved by the public. We believe also that it will go far toward making for world peace and may help legislation to that end.

The only thing that has seriously hindered the arriving at definite measures in America for preserving world peace is petty partisan politics. And it is evident that we are not done with it. It is still to be reckoned with as an instrument of obstructive tactics in dealing with this matter in the future. It is a pity that the life of civilization, the peace of our homes, the preservation of millions in life and prosperity must hang upon the selfish sectional partisan politics of a few men who prevent anything being done which might accrue to the advantage of another party or jeopardize the success of their own.

That we still have this evil influence to reckon with is seen in the announcements that attended the publishing of the successful manuscript. It is twisted and in a measure misinterpreted by the committee which sent out a summary of its contents and asks the public to vote on it.

The writer of the successful essay sets forth that there is already an organization in existence to do the very thing which Mr. Bok wants done. That it embraces five-sixths of the nations, that it has been in operation for three and a half years, it will not be abandoned, and it is impossible for those not in it to form another which will be effective. That the only thing open for the United States is to take an increasing share in this instrument of co-operation; that such co-operation is inevitable. He does not explicitly advocate going into the League, far less does he advocate staying out of it, although the committee so represents him. This is where they could not lay aside the garments of political affiliation.

The writer goes on to say that the United States has already gone far in co-operation with the League, as in the court of international justice and in being officially represented on many commissions of the League. He then shows how future co-operation is practicable and desirable. The League, he says, employs no force and should

employ only moral force as in publicity and wholesome public sentiment. He thinks two articles of the League Covenant could be made more specific and so more safe and that action by the United States should be subject to Congressional approval. It is too lengthy for further comment, but the article should be carefully read as it is going to be the most talked about subject in the United States for the next month. It is a great moral issue involving a humanitarian principle that any Christian is interested in, and about which everybody opposed to barbarous ravages of war should keep posted.

It is our opinion that the committee in charge saw the inevitable approval of the proposals embodied in the paper, by the people of the United States and sought to turn the edge of it for political purpose. This has too long been the football of politics and ought now to be in the keeping of statesmen.

THE RIGHT THING IN THE RIGHT WAY

There can be no question that many people, pastors in particular, are looking forward to the work of closing up the 75 Million Campaign this year with something of anxiety and trepidation. Our people have grown in the grace of giving because the emphasis has been put upon it. That is perfectly proper, and it was necessary. This was one weak spot that needed strengthening, and we all hope it has been strengthened.

Now as we finish up this task, everybody is expectation as to the next task. We have two things to do this year: Complete the 75 Million Campaign and plan for the work which is to follow. There is no necessary conflict between the two. The first may be done in such a manner as to prepare the way for the other. Or—and here's the rub—it may be done in such a way as to hinder the other. Which shall it be? And how shall we make this helpful to that?

There is an answer, and we believe it is just along this line. Our people must be symmetrically developed. The giving of money is an expression of Christian life, and it is a means of the development of Christian life. But it is not the only expression, and it is not the only means. There are others. If we do not utilize other means we will produce disease. The children of Israel had scurvy in the wilderness because they stuffed themselves with quail.

Now quail is a good thing, but it is not the only good thing. A little turnip greens and cabbage comes in well. So there must be some other things included in our spiritual diet to go along with the money raising campaign. The committee planning for future work has very wisely sent out a call for concerted and individual prayer. This is the only thing which will prevent Southern Baptists from having the scurvy.

If we are to do this year's work and prepare for next year's we must do the right thing in the right way. A farmer can make a good crop a few years and leave his land so galled that it is almost worthless. A man may ride his horse so hard and carelessly that his back is galled and he will have to stay in the pasture or stable a long time until the sore is healed. But on the other hand a good farmer may so work his land and take care of it that it will produce a better crop from year to year.

If we expect not simply to get good results in collections this year but also to have things in better condition for next year, our lives have got to be made rich with prayer. A peach tree must be nourished or it can kill itself, or destroy its fruitfulness. We must bring up the spiritual life of our people or their development will not be symmetrical and permanent. Prayer will not simply get us more money; it ought not to be simply for that purpose; it will get us more results and better results for our money. It will not only produce fruits on the mission fields but it will develop the spiritual life and the missionary life at home. It will assure the proper mo-

publicity and whole-
thinks two articles
be made more spe-
that action by the
et to Congressional
r further comment,
fully read as it is
out subject in the
onth. It is a great
anitarian principle
sted in, and about
arbarous ravages of

committee in charge
the proposals em-
ople of the United
edge of it for po-
long been the foot-
to be in the keep-

THE RIGHT

that many people,
ng forward to the
ion Campaign this
y and trepidation.
e grace of giving
put upon it. That
s necessary. This
strengthening, and
rthened.

ask, everybody is
k. We have two
ete the 75 Million
rk which is to fol-
nfect between the
such a manner as
r. Or—and here's
uch a way as to
it be? And how
that?

believe it is just
ust be symmetri-
money is an ex-
it is a means of
fe. But it is not
ot the only means.
not utilize other
The children of
ness because they

but it is not the
urnip greens and
re must be some
iritual diet to go
campaign. The
work has very
ted and individual
which will prevent
the scurvy.

work and prepare
e right thing in
make a good crop
o galled that it is
ride his horse so
ck is galled and
sture or stable a
led. But on the
so work his land
produce a better

t good results in
b have things in
our lives have
r. A peach tree
itself, or destroy
up the spiritual
opment will not
Prayer will not
ought not to be
get us more re-
money. It will
nission fields but
and the mission-
the proper mo-

tive in giving as well as the proper amount given.
This may be where we are weakest.

Now the suggestion of the committee that we give ourselves to prayer is not a mere pious gesture. It is meant to be taken seriously. It means that you and I shall day by day make a business of talking this matter over with God. And that in all sorts of group meetings we shall not let the opportunity for concerted prayer go by.

Dr. Scarborough reports the receipts for the 75 Million Campaign up to date to be \$48,032,897.72. The various states have given as follows: Alabama, \$2,206,071.06; Arkansas, \$1,667,304.13; District of Columbia, \$233,827.73; Georgia, \$4,389,440.02; Southern Illinois, \$564,416.05; Kentucky, \$5,091,181.78; Louisiana, \$1,195,977.19; Maryland, \$599,451.11; Mississippi, \$2,494,281.79; Missouri, \$2,020,075.46; New Mexico, \$199,325.22; North Carolina, \$3,949,732.45; Oklahoma, \$1,206,943.75; South Carolina, \$4,002,527.60; Tennessee, \$3,117,163.25; Texas, \$7,320,697.61; Virginia, \$5,184,003.76, and specials, \$1,693,608.04; Florida, \$796,782.73.

Dr. A. J. Barton, who goes to Kansas City to become Mission Secretary for Missouri Baptists, has been pastor of Calvary Baptist Church in Alexandria for three years. It was organized with 217 members and has in three years received 412, of whom 203 were by baptism. They have given approximately \$40,000. They own a \$25,000 property. Plans are already in hand for a good new church building. There is mutual regret at his going.

The son of an African King, who rules over two million people, is working his way through Clarke University in Atlanta by sweeping the floors. He is a Christian and will go back to help Christianize his people. His name is Nyabongo and his father after being converted sent many young men to be educated in Christian countries.

Alabama Baptists have set out to raise a million dollars for benevolence of 1925. They propose to keep 65 per cent of it in the state and 35 per cent out of it. We are beginning to wonder who is going to take care of Home Missions, Foreign Missions and the other South-wide objects.

The National Convention of the Anti-Saloon League in Washington last week was attended by four men from Mississippi—Dr. T. J. Bailey and J. M. Morse and M. H. Daily and E. E. Robinson. There was a large attendance from all the states and great enthusiasm.

The President of Bryn Mawr College, who has just returned from a world tour, says what the world needs to get it on the right track and rehabilitated is to be governed by men under forty years of age.—Page Frederick Hohenzollern.

Pastor J. W. Sale of Clayton, New Mexico, writes that his church was greatly strengthened by the meeting conducted by Brother A. D. Muse. New members were added and a new interest in the study of the Bible provoked.

At a loss of \$300,000 annually the Saturday Evening Post will henceforth refuse all cigarette advertising, and will edit out all reference to cigarettes both in pictures and reading matter. That's a good stride toward the millennium.

Evangelist Geo. W. McPherson of Tent Evangel in New York has written a little book, The Modern Mind and the Virgin Birth, which is said to be a live book on a live subject.

The illness of Dr. E. Y. Mullins caused the postponement of the meeting of the Seminary trustees at Louisville called for last week.

Dr. A. J. Barton accepted the position as missionary secretary for Missouri Baptists and will soon be at work in Kansas City.

Mr. Frank E. Burkhalter, 161 8th Avenue North, Nashville, Tenn., will be glad to have the names of all pastors publishing a church bulletin. He can help you, if you write him.

PRESIDENT COOLIDGE IN THE MAIN ISSUE

By Arthur J. Barton, Chairman,

Commission on Social Service, Southern Baptist Convention

Undoubtedly the main issue in civic matters in the United States today is enforcement of law. The question is not, shall we have prohibition, nor shall we have any other reform? Bluntly stated the question is, shall orderly government fail, or, as Chief Justice John Marshall expressed it, "Shall we have a government of law rather than a government of men?"

The tremendous power and influence of the presidency make it a matter of utmost concern as to what attitude the President assumes and maintains in such vital and fundamental matters. President Coolidge is of good sturdy New England stock. He was born and raised in the religious atmosphere of the Congregationalists, one of the largest religious groups in New England, representing much of the best in New England religious life. It was therefore to be expected that President Coolidge would ring true. But the utterances of his recent message are none the less reassuring and gratifying.

Perhaps many of our Baptist people have not found the time to read with care and discrimination the lengthy message which the President submitted to Congress. Fearing that this is true, I want to pass on to the readers of our Baptist papers in the South the following paragraphs which have been compiled from the President's address, and which are calculated not only to give us confidence in the President's position, but also to arouse the deepest sense of patriotism and loyalty in every heart. Baptist people have always stood solidly and consistently for law enforcement and for orderly procedure in all governmental affairs. Every intelligent Baptist, and true, stands ready to die at any moment for the protection of the rights of the humblest man, and ready to die also for the authority and supremacy of the regularly constituted means of government. Baptists have been found in the forefront of every battle for human liberty, for orderly, representative government and for faithful and impartial law enforcement. All of our Baptist people, therefore, will read with keen interest the following paragraphs selected from the President's address:

"The Prohibition Amendment to the Constitution requires that Congress and the President provide adequate laws to prevent its violation. It is my duty to enforce such laws. For that purpose a treaty is being negotiated with Great Britain with respect to the right of search of hovering vessels. To prevent smuggling, the coast guard should be greatly strengthened and a supply of swift power boats should be provided."

"The major sources of production should be rigidly regulated, and every effort should be made to suppress interstate traffic. With this action on the part of the National Government and the co-operation which is usually rendered by municipal and state authorities, prohibition should be made effective."

"Free government has no greater menace than disrespect for authority and continual violation of law. It is the duty of a citizen not only to observe the law but to let it be known that he is opposed to its violation."

"I also recommend that the Field Force for prohibition enforcement be brought within the classified Civil Service without covering in the present membership."

"There is an inescapable personal responsibility for the development of character, of industry, of thrift and self-control. These do not come from the government, but from the people themselves. But the government can and should always be

expressive of the steadfast determination, always vigilant, to maintain conditions under which these virtues are most likely to develop and secure recognition and reward. This is the American policy."

"It is in accordance with this principle that we have enacted laws for the protection of the public health and have adopted prohibition in narcotic drugs and intoxicating liquors."

Having our hearts fired by this ringing challenge from our Chief Executive let every one of us with greater zeal and deeper purpose put on the armor and take up the sword for the maintenance of the constitution and laws of the United States, the greatest government on earth, and of the State in which he lives.

Calvary Baptist Church,

Alexandria, Louisiana.

BUSINESS AS A MINISTRY

It has always puzzled the average minister to know why the consecrated layman devoted to business lived in such an utterly different world from that in which he himself labored. The day is dawning when young men of business talent and altruistic spirit may choose the ministry of business as their calling in life, and do it with the same consecration that sends their brethren into the pulpit, into the halls of education or the laboratories of science. There have always been noble Christian men in business life. And they have made large contributions of the fruits of business to the advancement of the kingdom, but rarely has the Christian business man of the past thought of using his business itself as the aim and end of his Christian labors.

Business has long been regarded as a necessary evil out of which an earnest Christian might wring large profits to be spent in spreading the gospel to the uttermost parts of the earth. Now business is being thought of by men with ideals as a constituent part of the kingdom of heaven on earth. Business ministers to our physical needs; it furnishes the wherewithal for our homes, schools and churches. Just as our physical bodies must be regarded as the temple of the Holy Spirit, even so must commerce, manufacture, finance, agriculture and merchandizing be as clean and as devoted as the church itself aims to be. We have long had the consecrated business man; the time has now arrived when we can have a consecrated business. That is just what our beloved Walter Rauschenbusch, with his purity of soul and unclouded vision, was pointing out to us in his second great book, "Christianizing the Social Order."

If I could be a young man again, with the prospect of fifty years of active service for the kingdom of God, I would choose above everything else to be one of these pioneers in the new order of business. And I would feel that no scholar, no preacher, no pastor, no missionary, no teacher, no scientist would have quite the opportunity that would be mine to help win this old world away from greed, hypocrisy and spiritual death to a life of brotherliness, joyous service and glorious fellowship in deed as well as in word with that sweetest, strongest, most inspiring Son of Man who showed us the way and gave us the example.

Such a career has in it every appeal that it is possible to make to a man of courage, resource, ambition, and aspiration. It involves adventures full of danger, it calls for high qualities of leadership, it tests your ingenuity and your readiness, and it can put your hands on the levers of power that make and unmake civilizations.—Geo. W. Coleman in The Baptist.

In a number of places the officers are making a thorough-going effort to clean out the bootleggers and other law breakers. A sheriff in Cairo, Illinois, is having good success. Federal officers are cleaning up the county around Marion, Illinois, over the protest of local officials. General Butler has been made director of public safety in Philadelphia and has ordered his men to shoot to kill if necessary to uphold the law. And the town has been closed up tight.

Convention Board Department

R. B. Gunter, Corresponding Secretary

EXECUTIVE COMMITTEE MEETING

The Executive Committee of the Baptist State Convention Board met January 8th at 4 P. M. to transact the business which was referred to it by the Board in the December meeting. The members, consisting of R. A. Kimbrough, Charleston; A. T. Cinnamond, Kosciusko; W. H. Morgan, Leland; J. A. Taylor, Brookhaven; W. L. McMullan, Newton; M. P. L. Love, Hattiesburg, were all present. The Volume of business was carefully considered and all of it transacted in less than four hours.

The vacancies in the enlistment work were filled by the election of two more men. We shall give the names as soon as they accept. The Committee felt that with the great program which is before us for this year that every place should be filled.

It should be borne in mind by those who may desire assistance from now on until the close of the year that no new appropriations can be made as the full amount set aside for the various departments have all been taken up. While we regret our inability to help all who need it, yet there has to be a limit.

ROLL CALL

Quite a number have spoken of the advantage of a roll call of associations at the next meeting of our State Convention. The plan suggested is to have an hour during which the associations shall be called and someone shall respond, giving the total amount pledged by the association, the quota of the association, the amount paid by the association, and the balance due. It has also been suggested that this plan would work well in our district associations; that is, set apart an hour during each association for the purpose of calling the roll of the churches. Let each church state the amount of its pledge, of its quota, the amount paid and the balance due. Pursuing this further, it would not be amiss to have a roll call in the churches showing the amount subscribed by the members, amount paid and amount due, and where it is found that a member has died or moved away, then an effort can be made to make up the deficits from those who have not pledged, from those who have come into the church since the Campaign was launched, and from those who may have prospered beyond their expectations when they made their pledge.

Suppose we begin now to get ready for the roll call and keep this before our people throughout the year. A little rivalry on the part of the churches and associations in getting ready for this call will be very helpful.

BAPTIST FREEDOM

Quite a good deal has been said recently concerning the freedom and the independence of church members, of churches, and of associations. I doubt if there is anyone who believes in this liberty more than does the writer. He has, however, felt that it is possible for a person, a church, or an association to look at only one side of the question.

For instance, a church applies to the State Board for assistance to enable it to carry on its work. The application is presented to the Executive Committee of the association. This Board approves it. The application comes to the State Board. The State Board, consisting of representatives from 72 associations, declines to grant the request for the reason that a canvass has not been made, or because it does not know how

many churches are to be benefited by the appropriation. In any event, it defers action. Members of this association then some time feel that the Board has not respected their independence, losing sight of the fact that if their wish should be carried out when 71 others associations thought it was not best to grant their request, we would have a case where a minority ruled rather than a majority. This is undemocratic and is not according to Baptist conception of church polity.

There are those who have thought that the State Convention, composed of delegates from the various churches and association, should not refuse to elect a nominee of an association to membership on the State Board. They have thought that such refusal was to ignore the independence of the local association, but this same principle of democracy holds in the State Convention. If a majority of the members in the Convention feels that certain instructions should be enforced, or certain limitations placed upon those constituting its Board, why then this is in perfect accord with the Baptist conception of liberty and democracy. In other words, they believe in the majority ruling. For the one association to insist on its nominee becoming a member of the State Board when say 71 other associations thought that there were certain limitations in connection with the man nominated, that would mean that one association would control 71 other associations. Hence, our principle of democracy would be overridden.

Our understanding of the Baptist principle is that every individual member in a local church is not to be coerced by any other member. He is free to say what he will contribute or what he will not contribute. He is free to exercise his own choice in becoming a member of that body and is also free to discontinue his membership in the event he prefers to do so. But there are certain agreements entered into by the people who compose a local church, and according to the Baptist principle, the majority rules and not the minority, and if the man does not prefer to remain in that body, he is free to discontinue his membership. The individual member is absolutely free with his own affairs. The local church is also free and independent with affairs which pertain to its own individual interest, but when this local church becomes a member of a group of churches which constitute an association, then its interests and preferences, in so far as its relation to all of the other churches are concerned, have to be considered in the light of the best judgment of the whole number of churches. The local association is independent and free to do as it pleases in so far as other association are concerned with its own affairs, but when this association enters into a group of associations composing a State Convention, then that one association is under obligation to submit its claims to the whole body and to abide by the decision of the majority of those who have entered into an organization.

It will be well for us to keep the above facts in mind lest we lose sight of the principle of freedom and democracy in our denominational work. Bear in mind that the individual member is free with that which belongs to him alone; that the local church is free with its own local affairs; that the district association is free with its own individual affairs; and that a State Convention is likewise free to make its own plans, the minority submitting to the majority. It should also be remembered that minority can be mistaken and that majority can be mistaken, but our conception is that the minority should go with the majority—seeking more light.

Now the above has not been written in support of the recent action of the State Convention, for the writer is not the author of the resolution which was passed with reference to the selection of Board members. We should abide by the decision of the Convention in the best spirit and if a year hence we are convinced that it is not best for the cause it should be changed. There are commendable points in it. We have pointed out that there are weaknesses. It remains to be seen whether the new plan is better than the old plan, but let's remain in a good humor and not lose sight of those principles which have helped to make our denomination great.

THE YEAR'S TASK

Let us thank the Lord that we have the greatest task ahead of us for this year that we have ever been honored with. We shall need over \$700,000.00 with which to carry out the program. This program is too small. Mississippi Baptists should be giving One Million Dollars a year for kingdom work. We are well able to do it. Let us venture out upon faith. There are many who believe that the recent freeze has destroyed the bootweevil. This should encourage us, to borrow money with which to pay our pledges in full. Let's do it this spring and have it off.

The Baptist Record

The Baptist Record will be before our people until the close of February. Let's put our heads together and our hands to work and bring up the subscriptions to 15,000.

THAT BUCKING MULE

The writer's father once had a mule which frequently took delight in showing that he did not have to be ridden. One day he undertook to relieve himself of the rider. What would you have done under the circumstances? What should have been done? The rider fell upon this plan. He applied the lash and the spur until the mule became frightened and began running. He ran that mule for almost a mile without ceasing to apply the lash. The mule was never any trouble to ride after that and seemed to be perfectly willing to carry the rider anywhere he wanted to go. This was just what the mule needed.

Often when we hear of churches complaining, or hear of members complaining, when you want them to carry a worthy load, we are reminded of that mule and we believe that what they need is more speed. We would not use the lash or the spur, but simply speed them up. We have never seen it fail when a church begins to complain, if you would give them a worthy task, keep it constantly before them, lead them on, by self sacrifice, but what all the complaining would subside. With rumors over the south at the present time, with some complaint of the Foreign Board, some complaint of the Home Board, some complaint in certain quarters of the state, the thing most needed is to put our people to work in a greater way than ever before. About all that is wrong is that we are not all at work. The mule should be ridden.

THE WATER VALLEY PASTOR

The Water Valley pastor, Reverend J. G. Lott, who has recently come to Mississippi from Texas, writes the following:

"It will be my first effort here to put the Record in the homes of my people, believing that having accomplished that I shall have a most valuable assistant pastor in the Record."

Brother Lott is a native Mississippian. He graduated at Mississippi College and also at the Southwestern Theological Seminary. He has started out right.

"THE BUDGET PLAN"

The offer which was made to send N. T. Tull's book, "The Budget Plan," free of charge to pastors was intended for those only who felt that they were unable to pay for the book. Please bear this in mind when sending your order.

written in support of the resolution of the selection of the best spirit and of the fact that it is not changed. There are have pointed out remains to be seen than the old plan, and not lose have helped to

ASK

have the greatest that we have ever need over \$700,000.-the program. This pi Baptists should a year for king- to do it. Let us are many who has destroyed the age us, to borrow pledges in full. e it off.

ord before our people let's put our heads and bring up the

MULE

d a mule which owing that he did y he undertook to What would you ces? What should ll upon this plan. ur until the mule running. He ran without ceasing to never any trouble d to be perfectly here he wanted to le needed.

ches complaining, g, when you want we are reminded at what they need se the lash or the p. We have never ns to complain, if hy task, keep it them on, by self complaining would south at the pre- of the Foreign ome Board, some of the state, the ar people to work re. About all that all at work. The

PASTOR

verend J. G. Lott, ississippi from Tex-

here to, put the ple, believing that hall have a most Record."

Mississippian. He e and also at the minary. He has

LAN

send N. T. Tull's of charge to pas- sly who felt that the book. Please your order.

SOUTH-WIDE BAPTIST MEN'S CONVENTION

MEMPHIS, TENNESSEE, FEBRUARY 12-14

The pastors of the Baptist churches of Memphis take great pleasure in extending a cordial invitation to the pastors and laymen of the South to attend the South-wide Baptist Men's Convention to be held in Memphis, February 12-14.

The committee has prepared a strong program which will be appealing and engaging throughout. The pastors and all Baptists of Memphis will be happy indeed to have the men of the South to come 2,000 strong.

Heartily do we welcome you to our city, churches and homes, and will do all within our power to make this meeting epoch-making in our denominational life.

—Pastors' Conference,
W. M. Bostick, Chairman, W. C. Furr, Secretary.

WALKING IN THE FOOTSTEPS OF JESUS IN HIS MINISTRY IN PEREA

(Continued)

Jesus proposes to his disciples that they now go into Judea. The disciples object, because the last time they were in Judea the Jews sought to stone him. He then informs his disciples that Lazarus had fallen asleep, but he says to them that he is going that he may awake him out of sleep. They said that if he sleep he shall recover, but Jesus had spoken of his death, but they thought he had spoken of taking rest in sleep. Then he tells them plainly that Lazarus is dead, but he says he is glad for their sakes that he was not there, to the intent that they may believe. Nevertheless he says to them: "Let us go unto him". Thomas proposes to the disciples that they go too that they may die with him. So Jesus and his disciples leave Perea and go toward Jerusalem.

When Jesus and his disciples arrive in Bethany he finds that Lazarus had been dead four days. Bethany was near Jerusalem and many of the friends of the family in Jerusalem had come out to comfort the two sisters. Martha, when she heard that Jesus was coming into town she goes out to meet him, but Mary still sat in the house. Martha said unto Jesus, "Lord, if thou hadst been here, my brother had not died." "But even now I know that whatsoever thou shalt ask of God, God will give thee." Jesus said unto her, "Thy brother shall rise again." Martha says, I know that he shall rise again in the resurrection at the last day. Jesus says unto her, I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this? Martha says, "Yes, Lord; I have believed that thou art the Christ, the Son of God, even he that someth into the world." Then Martha goes and tells Mary secretly of the coming of the Lord. Mary immediately leaves the house and goes out to meet Jesus, followed by her sympathizing friends, who supposed that she was going to the grave of her brother to weep. When Mary came to where Jesus was, she fell down at his feet, saying unto him, "Lord, if thou hadst been here, my brother had not died." When Jesus therefore saw her weeping, and the Jews who came with her also weeping, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Come and see. Jesus then wept; and the Jews said, "Behold how he loved him." Some of those who were present said, Could not this man who has opened the eyes of the blind have kept this man from dying? Jesus groaning in himself cometh to the tomb.

The tomb was a cave, and a stone was rolled against the door of the cave. Jesus commanded that the stone be rolled away. Martha says to Jesus that the body of her brother by this time decayeth, for he hath been dead four days. Jesus says unto her, Said I not unto thee that if thou believest thou shouldst see the glory of God? So they took away the stone, and Jesus lifted up

his eyes to heaven and said: Father, I thank thee that thou heardest me. And I know that thou hearest me always; but because of the multitude that standest around I said it, that they may believe that thou didst send me. When he had said these things he cried with a loud voice, "Lazarus, come forth." Then he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus said unto them, Loose him, and let him go. Many of the Jews who came to Mary and beheld that which he did believed on him. But some of them went away to the Pharisees and told them the things that Jesus had done. Jesus restored Lazarus to life again, but he afterwards died again, just like any other person. While in Palestine some of us had the privilege of seeing the tomb of Lazarus where he was buried the first time and was brought to life again, and when he died again was buried the second time. Just like the Scripture says, it is a cave.

When the Priests and the Pharisees in Jerusalem hear of the wonderful works of Jesus and that he was coming back to Jerusalem, they hold a council as to what they shall do about Jesus. In the council the High Priest, Caiaphas, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself, but he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death. But Jesus walked no more openly among the Jews, but he departed into the country near to the wilderness, into a city called Ephraim; and there he tarried with his disciples.

Then Jesus and his disciples pass through the midst of Samaria and Gallilee on his last journey to Jerusalem. As he was entering a certain village in Samaria ten lepers met him. "They cried unto him, saying, Jesus, Master, have mercy on us." Jesus responds to their appeal by commanding them to go and show themselves unto the priest. As they go they are cleansed, every one of them. But only one, after he discovered that he had been healed, returned to give thanks. Christ expressed his great approval of the gratitude of the man, and his disapproval of the other nine who did not return to give thanks. In this incident Jesus places his condemnation on the spirit of ingratitude which is so prevalent among men. Every good and perfect gift comes from God and every person should live a life of the fullest gratitude unto him.

The Pharisees asked him when the Kingdom of God should come, and he replied that the kingdom of God does not come with observation, and when they say, lo, here, or lo, there, give no attention to it, for behold the kingdom of God is within you. He tells them that the time will come when they will desire to see the day of the Son of man, and they will not be able to see him. They will say, See here, and see there, but go not after them, nor follow them. For as the lightning that lighteneth out of one part under the heaven, shineth unto the other part under the heaven, so shall also the Son of man be in his day. But first of all he must suffer many things and be rejected of this generation. As in the days of Noe, so shall it also be in the days of the Son of Man; they ate, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. As it was in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out from Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even so shall it be in the day when the Son of man shall be revealed. He tells them that there will be no time then for preparation for his coming; the time for preparation is the day of his gracious visitation. He tells them

further that whosoever will save his life, shall lose it; and whosoever will lose his life for the sake of Jesus and his gospel, the same shall find it. Then he tells them of the awful separation that will take place in the day when the Son of man shall be revealed.

SOME DORAN BOOKS

More sermons on Biblical characters, by Rev. C. G. Chappell, D. D., \$1.50 Net.

Dr. Chappell is one of the most popular preachers in Washington D. C. "For some years it has been necessary to hold an overflow service to accommodate the people." This is the second volume of these character sermons from Dr. Chappell and they bristle and glow with interest. Some of the subjects are: "The prodigal wife-Gomer"; "The painted face-Jezebel"; "Scarecrows-the man of one talent"; The modern slave-Martha," etc.

Henry Ford, the man and his motives, by Rev. William L. Stidger. \$2.00 Net.

When Dr. Stidger is the interviewer and Henry Ford, the interviewed, we have a combination that is full of possibilities. The Hearst Syndicate asked Dr. Stidger to do a series of interviews for them. Dr. Stidger spent much time with Mr. Ford, saw him under varied conditions and had strikingly frank interviews with him on personal matters. Dr. Stidger shows us the real Henry Ford and presents an exceedingly interesting and informing portrait of him.

Parables for little people, by J. W. G. Ward. \$1.50 Net.

Fifty two short, breezy stories! Just the kind that boys and girls like to hear, and just the kind that a pastor needs to catch his young people with. The author Rev. J. W. G. Ward is the successor to Dr. G. Campbell Morgan at New Court Church at Tollington Park, London and these stories, or sermonettes, were given to the young folks in his large Junior Congregation, week by week. They were so unique and entertaining that there was wide call for their publication and thus published they constitute a very attractive book.

The Days of his flesh, by Rev. David Smith M. A., D. D. \$3.50 Net.

This book presents the earthly life of our Lord and Savior and is now in its 14th edition. Dr. Smith is professor of theology in Magee College, Londonderry. Concerning the book principal Marcus Dods says, "It is not going too far to say that there is no 'Life of Christ' in which the whole gospel narrative is reproduced in so readable and intelligible a form." The book, although it contains nearly 600 pages is yet packed with scholarly and interesting matter about that subject that is perennial charm,—the life of our Lord on the earth. Here is a rich field for study and meditation.

Here and there among the papyri, by George Milligan, D. D. (Aberdeen) D. C. L. Durham. \$2.00 Net.

A singularly attractive volume is this for Bible lovers. It tells of discoveries in the sands of Egypt of Greek papyrus documents which throw much light on the New Testament. The results of these discoveries have been published in large costly volumes—too costly for the average reader. This book has been written to meet the needs of this class. The story of these papyri and their relation to the New Testament is a fascinating one.

All of the above books may be purchased at the Baptist Book Store in Jackson, Miss.

Howard College in Alabama recently got \$8,000 for the current expenses for the session from the General Education Board of New York, also the promise of \$150,000 for endowment on condition Alabama Baptists will raise \$450,000.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. C. LONGEST, *3rd Vice-President*, University
 MRS. J. K. ARMSTRONG, *4th Vice-President*, Louisville
 MRS. JAMES CHAMPLIN, *5th Vice-President*, Hattiesburg
 MISS JENNIE WATT, *6th Vice-President*, Columbia

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson
 MRS. A. J. AVEN, *W. M. U. Vice-President*, Clinton
 MRS. P. I. LIPSEY, *Recording Secretary*, Clinton
 MISS FANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. H. J. RAY, *Mission Study Leader*, Grenada
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. R. L. COVINGTON, *1st District*, Hazlehurst
 MRS. H. L. MARTIN, *2nd District*, Indianola

MRS. Wm. B. JONES, *3rd District*, Baldwin
 MRS. R. L. CARPENTER, *4th District*, Crawford

MRS. W. J. PACK, *5th District*, Laurel
 MRS. E. W. HEWITT, *6th District*, Summit

Week of Prayer as Observed by Madison W. M. S.

Mrs. Elton Cox, President of the society, distributed the envelopes and assigned each day's program to as many different members of the society two weeks before our time for meeting. Then as many country societies are doing, we decided to have an all day meeting and cover all the program that day. New Year's Day was decided upon. Many of you remember that New Year's Day greeted us with lowering clouds, rain and sleet. Thanks to gravel roads and Ford cars a goodly number met at the church on time. Each woman came well prepared with the part given her. Our President led the opening devotions with much earnestness, warming and cheering our hearts in the very beginning of the day. While the rain and sleet poured on the outside, we felt like we were making a tour around the world and viewing all the wonderful things that God was permitting His children to accomplish for Him, and at times our souls were stirred by the great needs of the world and our unfinished task. Our pastor was with us and helped much with the music and a talk on the 75 Million Campaign.

The mid-day lunch was simple but much enjoyed. The social hour and spirit of fellowship was all that one could wish.

The program was finished in the afternoon. One number that was especially enjoyed was the story of Miss Lottie Moon splendidly told by one of our Sunbeams.

Then the offering was taken. Each one present having a part in it.

We were then dismissed, each one wending her way home wondering if there was another society in Mississippi that had spent such a happy day as we.

Pingto, Shantung, China, Nov. 23, 1923.

My Dear Friends:

This is Friday afternoon, I have just gotten settled in Kiao Kia, a beautiful mountain town in which one of our new churches is located. We have something like 200 members here, a goodly number of whom are in the town, though some are located in the surrounding villages. We are nestled right at the foot of a rugged mountain, a wonderful location, fine air and grand scenery, though the yield from the small terraced fields is scant. Up higher on the mountainside where it is too rocky to grow crops of grain, scrub pines grow in abundance. Little sure-footed donkeys, loaded with pine burs, pine tops, and pine branches, wind their way over mountain paths to the city, six miles away, exchanging their loads of fuel to the city folk for foodstuffs or for money with which to buy the same.

We have also in this town a day school for boys and one for girls, with graduates from our high schools in charge. In the girls' school is a small inside room about six by twelve feet. In this room the lady teacher and Bible-woman make their home. They kindly moved their bed out into one corner of the school room and gave me their room. As much as I hated to cause them this inconvenience yet I am glad to have a private room, for we are such queer looking pieces of humanity in this land of opposites that it is almost necessary to have a little retreat. Every pair of little eyes as well as big ones are usually

riveted on the "foreigner". In this little room I have stretched my cot and gotten my oil cooking stove into working order. Here will be my abiding place for a week. It will serve for dining room, kitchen, and bed room, and although the floor is dirt and the walls of sun-dried bricks, I assure you I am quite cozily fitted up and having my own bed and bedding will sleep comfortably, and my own food too, so all around I am quite well fixed.

This being a mountainous district I could not come in buggy as usual, so rode the big black mule and brought outfit on donkey.

Monday Morning.—I waked up Saturday morning to find the ground covered with snow and blowing quite a cold wind, but with heavy felt shoes and wadded clothing I keep quite comfortable even though we do not have fires in the Chinese homes and schools.

Had good services yesterday. One feature was the meeting of the Sunbeam Society, composed of bright little school girls. They have their own officers and manage their own affairs. I wonder if the Sunbeams at home do much better than this one.

I have just had my breakfast. The teacher and Bible-woman are having theirs in the main school room. Most of the children have arrived and seem to be vying with each other as to who can study the loudest. The Christian women and enquirers will be in presently and instead of having regular school we will turn the school into a meeting house.

Tuesday Night.—We have been having good meetings with these women and girls. An old grandmother of 72 kept breaking in on what was being said today, but she seemed so radiantly happy that she just could not keep quiet and it did us all good to hear her. Her son and his wife, with whom she is living, have been Christians for eight or ten years. How they prayed and longed for their mother to be saved, but she seemed so bound to her heathen ways and worship that they had almost despaired of her. And, my friends, it is not easy, for all these years she had thought that the idols that she worshiped, and that her forefathers had worshiped down through the ages, were surely the one way to future happiness. Then when this "new religion" which to us is the "Sweet old story of Jesus and His love", came along, it all seemed to her like some foreign fable, for how could this be true when her fathers for ages had worshiped the idols in the temples. Last summer she accepted Christ as her Saviour and was baptized and has been oh, so happy since that time. She never tires of telling the people of the joy that is in her heart since it is clean and that she does not even want to do the things that she used to do. One young mother told us how much happier she is since she and her husband are Christians. She said that although the work is no less yet she can sing and rejoice as she works.

I carry some sanitation charts with me on these trips and talk to the pupils as well as to the older people along simple sanitation lines. Most of them have never owned a toothbrush, and their baths are few and far between.

Later.—We walked out today and spent the day in another one of our village schools in a neighboring town. Of course, crowds gathered

in to see and to hear. Some are Christians and some are not. Some come through mere curiosity, but we try to take advantage of the opportunity and "preach to them Jesus". Some hear for the first time in this way and become interested. The women here in this central place from which we are working out every day will come in after supper for evening worship. It makes rather a full day, out all day and services at the home base at night, but with health this is not hard and sleep is sweet afterward. If tomorrow is a good day we plan to ride out seven miles back further in the mountains to meet some enquiring women. Some of the men in the village are Christians. It is their wives and mothers whom we hope to win now.

Two Days Later.—We did not go out to the new place. I am the first missionary that has ever been in the village, and was quite a show! We were given warm welcome and had most interested listeners. We left here just as the sun was rising and came back in the twilight. The day was then all too short. There were many entreaties that we spend some days, but it did not seem possible at this time, though we do hope to go in the spring and "teach them more fully in the way". There is still another place further over in the mountains where they are begging us to "come over and help them". Hope to get to both places in the spring.

Later.—Today we went out in another direction two miles to visit another girls' village school. Had good heart-to-heart talks with the Christians there. These days when we go out for the day I buy a few Chinese rolls, as does the Bible-woman (and all Chinese visitors). We hand these in to the hostess on arrival and she heats it along with her dinner. Of course we eat whatever food that she prepares for us, but are careful to take enough bread extra to make up for any expense whatever we may have been to her. The fuel must surely be taken into account, for it is scarce in China. We see people all over the fields with rakes gathering any grasses and leaves that may be had, and digging up the bean and wheat roots. We had for dinner today steamed sweet potatoes, cabbage, bean curd, millet soup, and bread. A good dinner.

Some days later, back in the city again, getting ready for workers' conference for two days later. After that we will be out on another trip, getting in just in time for Old Santa! Life here is as I suppose in all countries, very full. We are happy indeed to be about the Master's work. We thank you for your interest in the work here and crave your daily prayers in our behalf.

Sincerely yours in His service, Pearl Caldwell.

We call attention in this issue to the advertisement of The Wicker Tours. For a number of years these tours have been successfully operated and last year the Wickers took a very large party to the Baptist World's Alliance as well as to Palestine and Europe. Dr. Wicker feels that it is a great work to take Christian people and especially ministers to Palestine. This year, the Wicker Tours have two trips to Palestine, one in June and one in July and a number to Europe.

For itineraries of these tours together with full information as well as what others have said of them, write the WICKER TOURS, Richmond, Va.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

A Word From the Orphanage

Our boys and girls at the Orphanage say "Thank you Mr. Santa Claus." They had a great time Christmas and are very grateful to the BYPU's as well as others for making it possible. Some of the boxes received by the boys and girls contained article amounting to as much as \$25.00 and all received boxes that brought joy to their little hearts. Some of you who sent boxes perhaps have not heard from your orphan, the reason is that many of the boxes as well as letter were only signed "The BYPU" with no name and so the boys and girls did not know who to write to, but whether you hear from them or not, they got the box and were made happy and your reward will be the same.

Our Schedule of Activities for February

February 3 Discuss plans for your Quarterly Social. (A George Washington or Valentine party suggested.)

February 10 Decide on books to be studied during Study Course Week March 9-14. Order books this week from The Baptist Book Store, Jackson, Miss.

February 17 Call attention to State S. S. and BYPU Convention meeting this year in Jackson March 18-20. If program has been received read it to the union.

PROGRAM COMMITTEE meets this week and plans program for March.

February 24 Have Kodak picture made of the BYPU and send to State Secretary.

FOR OUR STATE CONVENTION

Inspirational Addresses by some of the best talent in the world. Good music, the kind that will lift you into the heavenly places.

Practical talks on methods, by those who know. Demonstrations, that will show you how to do the work. Conferences in which problem and plans will be considered.

Reports from the work all over the state.

Inspirational talks by the young people themselves.

Barquets for various groups of workers.

Free entertainment on the Harvard plan to everybody.

WATCH FOR THE PROGRAM—The place is Jackson, the time March 18-20, beginning the evening of the 18th.

WHAT OUR YOUNG PEOPLE ARE STUDYING IN BYPU

Lessons for this Quarter.

January 6—Devotional Meeting—The Gospel in a Nutshell—John 3:16.

January 13—Bible Study Meeting—Great Psalms: Ps. 37: 1-11, 30-40—Wait on the Lord.

January 20—Doctrinal Meeting—The Bible the one Basis of Baptist Beliefs.

January 27—Missionary Meeting—"Look on the Fields" World Survey.

February 3—Devotional Meeting—"The Precious Blood of Jesus."

February 10—Bible Study Meeting—Ps. 19, "How to Live Right."

February 17—Doctrinal Meetings—"A Few Fundamentals of our Faith."

February 24—"Stewardship in Principle and Practice."

March 2—Devotional Meeting—"God's Estimate of Christians."

March 9—Bible Study Meeting—Ps. 105 and 85, "He is Able to Deliver Thee."

March 16—Special Lesson—Young People and our Churches of the Future.

March 23—Doctrinal Meeting—"Baptist Should be Intelligent Baptists."

March 30—Missionary Meeting—"The Consecrated Cobbler"—William Carey.

BAPTIST BIBLE INSTITUTE

Christmas and second term examinations are over. We now begin the third quarter with as bright promise as we could wish.

The mid-winter school begins Tuesday, January 8th. The prospects are that we will have many new students for the remainder of the year as well as many pastors and other workers who will be here for the one month of the mid-winter school. Some new ones are already to be seen about the campus.

The first quarterly Zone Rally of Lauderdale County W. M. U. was held with Kewanee Church as hostess.

Hymn—"Come Women Wide Proclaim."

After a most inspiring devotional led by Mrs. T. H. Wright, the watchword was repeated in concert. Good reports from each of the W. M. U.'s and also the following leaders were given:

"Personal Services"—Mrs. Rogers; "Stewardship"—Mrs. Hamilton; Young People's Leader—Mrs. Blanks.

Kewanee W. M. U. with Mrs. T. H. Wright as chairman, rendered the following splendid program:

"Gates Ajar in South America"—Miss Nora Stephens.

Solo—"Pass it On"—Mrs. F. O. Blanks.

"Starlight in The Sunrise"—Mrs. B. Collier.

Hymn—"Abide With Me."

At noon an elegant plate lunch

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

ARE YOU WELL READ?

The books published by the BAPTIST SUNDAY SCHOOL BOARD are not only attractive in their mechanical make-up, but the variety of subjects covers such a wide field of thought that unless a Southern Baptist pastor reads these books he will not be considered well read.

Our books and authors are among the greatest in the world.

VERY RECENT BOOKS

A TRANSLATION OF LUKE'S GOSPEL. A. T. Robertson. \$2.50.

A new translation of the Third Gospel by the world-recognized authority on New Testament Greek. The translation is happily supplemented with a series of notes in which the gifted author gives the student the benefit of his marvelously comprehensive knowledge of Greek by enlarging on the meaning of important words and expressions, and elucidating the translation.

THE BIBLE PERIOD BY PERIOD. J. B. Tidwell. \$1.50.

An outline study intended to make the Bible more real to serious students.

A MANUAL OF PRACTICAL CHURCH MUSIC.

I. E. Reynolds. Paper 50 Cents; Cloth 75 Cents.

It treats of the whole subject of music in the church as seen by an experienced and thoroughly capable director of music.

JUNIOR PROGRAM MATERIAL.

Carriabel R. Blankenship. Paper 75 Cents; Cloth \$1.25.

Containing a number of attractive programs in detail and also furnishing a wealth of material for use of the program building of the Junior Department.

THE EFFICIENT CHURCH. G. S. Dobbins. \$1.50.

An outline with clearness the ways in which the principles of efficiency may increase the usefulness of the local church—in its internal organization, in its component institutions, and in its co-operative relations with other churches.

THE LIGHT THAT GROWS. J. M. Dawson. \$1.50.

Sixteen sermons to college students by a sympathetic and intelligent pastor.

PERSONAL EVANGELISM. E. O. Sellers. \$1.50.

A simple, practical discussion of the Bible and how to use it in winning men to Christ.

SYLLABUS FOR NEW TESTAMENT STUDY. A. Robertson. \$2.00.

Fifth edition, revised and enlarged.

BAPTIST SUNDAY SCHOOL BOARD
PUBLISHERS
NASHVILLE TENNESSEE



was served with hot chocolate and coffee. The Kewanee Church proved a gracious hostess.

Mrs. Lott Parker led the devotional in the afternoon and also gave a splendid talk on "Good Will Center." The main feature of the afternoon was an inspiring address in "Stewardship" by Miss Minnie Parker of Forth Worth Training School. Would there were more Minnie Parkers. Solo—"Have Thine Own Way Lord"—Mrs. F. O. Blanks. Talk on "Hospitals"—Miss Omera Coker. Reading—"The Missionary Lady"—Mrs. E. C. Morris, Miss Pearl Shannon offered the closing prayer. The next Rally will be held at Toomsaba.

Mrs. J. M. Shamburger,
Zone Secretary.

IT CAN BE DONE

The financial problem of our churches can be met and gloriously solved. We can victoriously round out our 75 Million Campaign this year and at the same time greatly increase our current expense at home. I am not guessing at it. I know it can be done. The way to do it is fully outlined by our leaders and endorsed by our convention. It is the Budget and Envelope System. This is a system that never fails. It is applicable to every church, city, town, country, large or small

church. It will work in any church anywhere. The system includes:

1. A pastor who understands that system in all of its details and is in hearty sympathy with it. A study of N. T. Tull's little book will equip the pastor.

2. A study of Stewardship and Missions by a class of the best thinkers in the church.

3. Every member canvass properly made.

4. A good start on the beginning Sunday and a blackboard report of each month's work.

January 6th was a cold day for our start at Eden but although the church in adopting its budget for 1924 had doubled its quota and agreed to send it in monthly, we surpassed the goal and on Wednesday January 9th, the date of this writing, Dr. Gunter's receipt is in the hand of the church treasurer and the pastor's January salary is paid in full.

The Budget and Envelope System properly installed and diligently worked will completely solve our church denominational financial problems.

T. J. Moore,
Tchula, Miss.

Spring Creek, Neshoba County, has called Rev. Z. B. Kitchens as pastor and he has accepted.

FIRST STEP TO TRIUMPH

By L. R. Scarborough

The Conservation Commission, charged by the Southern Baptist Convention with the task of bringing to a triumphant close the 75 Million Campaign, had in Nashville, January 3rd, probably its best meeting in four years. It was largely attended. It was dead in earnest. It was praiseworthy for past victories. It set forth a great program for the finishing of a task. It was absolutely unanimous, hearty, enthusiastic in every decision reached. It was a meeting of blessed fellowship. The state secretaries, every one of them present except two; the general secretaries, every one of them present; the pastors; the laymen; and the women with a soul-stirring conviction, demanded that the General Director go to Nashville and join Dr. Bryan and Mr. Burkhalter in giving every ounce of their strength in leading Southern Baptists in raising 27 million dollars, completing the 75 Million Campaign victory. The General Director though greatly burdened with pressing duties with the Southwestern Seminary, heartily and wholeheartedly lays down everything else and puts all he has into a charge for a final glorious reaching of the goal in this great Southwide movement. Every member of the Commission pledged his and her dearest and best to back the Nashville office in its efforts to help the secretaries, pastors, laymen, women, and all the forces to win. We have won against tremendous economic difficulties.

A Great Victory in 48 Million Dollars

It took us four years through hard times, much criticism, and over great odds. The direct results and the by-products have been unspeakably glorious; but we now face

The Most Herculean Task in raising 27 million dollars in one year. We can do it. We ought to do it. By the grace of God we must do it. What is

The First Step?

There is one, only one answer—**prayer, prayer, prayer!** Prayer by whom? Prayer by all of us, pastors, men, women, young people, all Southern Baptists. Prayer when and where? "In everything by prayer" "without ceasing", says Paul—in secret, in our closets, in our homes, in our pulpits, on the streets, in our

farms, in our shops, by day and by night, until we win.

A Week of Prayer

The Commission urgently suggests and recommends to the churches and pastors the first week in February—from the 3rd to the 10th—as a week when we will call our people together at stated hours every day having special meetings at night for prayer. We urge the pastors to take the lead, make an attractive program, appoint leaders, widely advertise it, talk it up, pray it up, plan it out, and make the week an immortal prayer week.

Then a Day of Prayer

We suggest March 5th. It is in the middle of the W. M. U. week of prayer for Home Missions. We ask the pastors again to take the lead, arrange for it, appoint leaders each hour during the day in your church, make a program, push it, an appeal to a large number of your church, throw yourself into it.

In North Carolina Secretary Madry and his convention has set January 16th as a day of prayer. Already great plans are being made for it in that state. We hope they will observe that day and if possible the week of prayer and then March 5th as another day of prayer.

There are many things to pray about. Pray for all the causes involved in the Campaign. Pray for the pastors, the churches, the secretaries, our missionaries, our papers, the editors, Sunday Schools, B. Y. P. U.'s, W. M. U.'s; pray for the lost, pray for a Southwide and a revival of religion. These and many other things of pressing church and denominational and world matters press on us for prayer. This is certainly our first step to victory. It was the first step to Pentecost. It was our first step four years ago in the initial campaign. If we will pray, plan, push, pull together, trust God, and give our lives and our best to the finishing of this great fulfillment year, Christ will lead us to a complete victory. It is not money that we are after primarily, but money only as a means to win souls and to build souls. Prayer is our way out.

Rev. C. S. Moulder and wife are happy over the arrival of a fine eight pound baby girl, Ruth Maurice, New Year's gift. Prof. Moulder now has his D. D. Degree (Dear Daddy).

MORE AND MORE

A little more of Christ this year than last,
A little stronger love than in the past.
A little more fresh food from His own word,
A little more glad trust in our dear Lord.
A little more response when He shall speak,

A little more desire the lost to seek.
A little more endurance under trial
A little more heroic self-denial.
Thus shall the glory-light illumine my way
Until I reach the realm of perfect day;
And I shall grow betimes from grace to grace
Until I wear the image of His face.

—Selected.

Get rid of constipation by internal cleanliness



Many Diseases Start from Clogged Intestines

THERE is no reason why you should suffer from constipation. Headaches, biliousness, sleepless nights, heaviness, are nature's warning that intestinal poisons are flooding your system. If allowed to continue, you may become a victim of serious organic disease.

In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life.

Laxatives Aggravate Constipation

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in lubrication a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage out of the body. Thus Nujol brings internal cleanliness. Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.



Nujol

REG. U.S. PAT. OFF.

For Internal Cleanliness

Are you interested in the administration of
HENRY L. WHITFIELD AS GOVERNOR OF MISSISSIPPI
If you are
KEEP POSTED BY READING THE DAILY CLARION-LEDGER
that you may

Intelligently defend his administration,
Constructively criticize it, and
Effectively co-operate with him.

Clarion-Ledger, Jackson, Miss.

Enclosed find \$1.25 for which send the Daily Clarion-Ledger, (including Sunday issue) during 1924 session of legislature.

Name

Address

Daily Clarion-Ledger

During Entire Session of
Legislature

Only \$1.25

JUPITER SOMETIMES NODS

Since time we know not when it has been said "Jupiter nodded," so I guess he did. But whether he did or did not, I think our good editor was taking a nap when he wrote the editorial under "Bringing Christ Down" in this week's paper.

It seems to me that the case supposed of one trying to get the attention of Christ "by physical earnestness and effort in prayer" is the result of not understanding the good, old, common, country folk. Much of my life has been with country people and I think I know the meaning of their expressions. "Pray on brother", "you must pray harder", etc., is not meant to teach physical earnestness but spiritual earnestness. No converted man thinks we can compel God by physical effort, but agony of spirit in prayer is a Bible doctrine. It is even said of our Lord, "Being in an agony He prayed more earnestly." The agony expressed itself in tears, sweat and loud crying. Luke 23:44; Heb. 5:7. Also Paul asked the brethren at Rome to strive together with him in prayer to God for him, and the word for strive is "agonizomai", which means agonize together, and where there is agonizing there will be physical manifestation of it.

James said "The effectual fervent prayer of a righteous man availeth much", and Paul said to be "fervent in spirit serving the Lord." Forced bodily contortions and vehemence would be sin, but the spirit must use the body to pour out its agony, as our Lord did, and the good old country brethren who say "Pray on," "don't give up", etc., simply mean yield to the agonizing spirit. It it was right for our Lord to agonize it is right for us. All know that God is willing to bless, the agony is the yearning of the soul to bring self yieldedly unto God. The unconcerned soul can come cold and formally but the agonizing soul will cry. Let us crush the "smoking flax."

E. L. Wesson,
Holly Springs, Miss.

Below is a specimen of letters being received weekly from varied parts of our foreign missions fields relative to the heavy cuts the Foreign Mission Board has felt compelled to make. The Board is Embarrassed Men of Israel, Help! The cries are urgent. We are doing the best we know how. Pray for the work and the workers on the far flung battle line.

I. P. Trotter,
State Member.

"We have reached a crisis in our work here which involves its very existence and continuity, and seek your advice as to what you would have us do about it."

"You will thus see that I have not only attempted but succeeded in carrying out the desire of the Board for smaller and more economical houses. If you can suggest any further cutting down on the accompanying plans I shall be glad of any suggestions."

"If we cannot build now, it means that there is nothing for us to do

but sell our few things and come home, as we are left without even a home to live in, and whoever has charge of the work in our absence is left without a base from which to work. This means that we have lost our hold here, which, as far as I can see at present, is tantamount to abandoning the work, as I see no way of regaining our hold. Should we return under these circumstances we would not have a place in which to live till we could build a home, even if the still further added cost to build at that time should be forthcoming."

"The only hope of giving permanency to the work as far as I can see it, is to give us the permanent equipment that will obviate our being driven from pillar to post, as we have been during the past several years. Sometimes having a place in which to live for only a few weeks or months at a time. If we have the necessary equipment that cannot be alienated we can carry on, if not, all our effort may have to be thrown away at any time. Not only have we no security as to home, but the same holds good with regard to our church and school buildings; we may be left without any at any time. Rents have trebled or quadrupled within the past few years, and every effort is being made to get our rented church and school property at several times the rent we are paying; so we do not know the moment those too may slip from our hands."

"We do not seek any luxury or even comfort for ourselves but only the good of the work, and will be satisfied so long as we have a roof over our head and a permanent hold is maintained on the work in this section. We would build a mat shed or any kind of shack on the land we have, but the authorities here will not allow us to do so. I have designed this residence not only for ourselves but as the most economical Mission residence for anyone who might have the care of the work here. All that we ask of the Board is that they supply us with the absolutely minimum essential machinery to carry on the work they have sent us here to do."

"The Board has reached a financial crisis and so have we. God knows how I sympathize with the Board in its present position, and how I have striven by every means in my power, at the expense of an absolute crippling of our work, to relieve the Board of every obligation where it has been in my power to do so. What is to be done? The alternatives before us are these: That the Board provide the equipment to make it possible to carry on the work here, or that the work be abandoned."

"In the present position of the Board I do not see how they are going to do it. The second alternative is abandonment of the work here. That means abandonment of their pledge to us. If the Board considers this the best course to take under the circumstances, I do not complain. We have sacrificed the best we have to this service; life, health, comfort, conveniences, financial independence, and personal safety.—wife has just returned home from the

hospital after 8 weeks severe illness, and I have just returned from a trip among the most desperate pirates in Christ, where my life was in constant imminent danger, to find a letter waiting for me from one of the most notorious pirate chiefs, demanding that I go immediately to his headquarters to see him, whether to be held to ransom or not I do not know."

"The worry about me being out working under those conditions with no way to get any news about me during my absence does not help recovery, but we are not only willing to stick to it but happy to do so till we can get the houses built which will give permanency to the work and avert an impending crisis."

"I am discouraged, I frankly admit it. Our workers and members are discouraged to the point of bringing about disintegration in the work. They have gone to the very limit of sacrifice to help relieve the Board. Some are giving not one-tenth but nine-tenth of their means to the work, but, with soaring prices and business stagnation, they cannot meet the crisis. They do not seek to escape any burden by turning it back on the Board. They would much prefer to carry it all themselves and maintain their independence and self-respect, and it is no joy but a grief to them to have to fall back on a foreign nation for help. Is there any way out of the crisis."

Personal Liberty Again.

The personal liberty crusaders who have been crusading quite a bit ever since the United States took steps to make drunkenness and its train of attendant evils unknown in this country will be furnished with food for more mouthings by a case recently decided in Kansas City. The judge of one of the city courts there recently fined a man \$50 for making himself a nuisance in a restaurant. It seems as if the guilty individual had his own way of cooling and drinking his coffee. He poured the hot beverage in his saucer and then proceeded to cool it by using his lungs as a bellows. Ruling the process he emitted a weird and asthmatic whistling noise that distracted the attention of the other diners. But his lungs were by no means enfeebled, as the air they expelled upon the coffee had enough force to spray any number of those around him. When warned, the coffee blower refused to desist and was arrested.

Unquestionably, he will be supported by the brotherhood of high stool gourmards who have become proficient in balancing peas on their knife and who insist upon exhibiting their skill. He will have the sympathy also of the other coffee drinkers who consider it their inalienable right to keep the end of their spoon in their ear while partaking of their favorite beverage. Assuredly will the order of soup blowers recognize the invasion of their personal liberty and adopt resolutions sufficient for the occasion. Then, too, we can with confidence expect to hear in strong terms from those who demand the right to gargle their liquid food in sharps and

flats. And these should be but a few of the many protests that will be caused by the Kansas City ruling.

The large army of personal liberty enthusiasts have a rod in pickle for the Kansas City jurist. There will be indignation in the ranks all the way from the man who insists upon expectorating tobacco juice out of a street car window and spraying the passengers in the rear of him, to the speed maniac who is certain that it is nobody's business except his own of he wants to drive 30 or 40 miles an hour through a crowded streets and hurl a few helpless pedestrians into eternity.

The league of personal liberty has many members and all of them, undoubtedly, will become vocal concerning the latest outrage.—Commercial Appeal.

M. K. Thornton and W. A. McComb, two of the Lord's best, tried and true; possibly two among the best pastors Mississippi has ever produced are back. Their labors have been abundantly blessed and appreciated in other states, and now they are both back in their native state to give of their very best days, ripened and enriched by much service and experience. Poplarville and Gulfport are to be congratulated in their good fortune in securing the services of these good men of God.

May the Lord's richest blessings rest upon them and their's in this new field of labor.

C. M. Morris,
Shubuta, Miss.

The year thus far has been a very successful one, characterized by noble purposes and high ideals of the student body. Mississippians have no small part in this. The Mississippi Club boasts a larger membership than any other state club, and surely we are not one whit behind when it comes to fidelity to and vigor in furthering the cause we love. We have room for others in our club. Come now at the beginning of this quarter and do your bit to help crown Him King.

Mrs. Ernest M. Stewart,
Reporter.

ENTERTAIN YOUR FAMILY WITH INSPIRING FICTION

Over 40 Interesting Stories in
10 Weeks Trial Offer Youth's
Companion—10 Weeks 25c

(Regular price \$2.50 a Year)

An especially attractive offer to build our circulation. America's great clean weekly for your home at less than cost for 10 weeks. We know that its wholesome, elevating, entertaining stories, its interesting department for boys, girls, little tots and for the family, will later make you a regular subscriber. Subscribe in time to begin the remarkable serials "Buffalo Horn" beginning in Feb. 14th issue and "The Pearl of Quohogga", by two of America's foremost fiction writers. The Youth's Companion is a model of good literature; planned for the whole family; non-partisan; character moulding; a model of good English; patriotic. Nothing printed in the Youth's Companion ever remotely suggests the need of a censor. It does matter what your family reads. Send 25c in stamps for 10 weeks trial. Address.

PERRY MASON COMPANY
887 Commonwealth Ave., Boston, Mass.

THE CHURCH ROAD

This was, as we remember written by Robt. Burdett.

On the road once more, with Lebanon fading away in the distance, the fat passenger drumming idly on the window-pane, the cross passenger sound asleep, and the tall, thin passenger reading "General Grant's Tour Around the World," and wondering why "Green's August Flower" should be printed above the doors of "A Buddhist Temple at Benares." To me comes a brakeman, and, seating himself on the arm of the seat, says:

"I went to church yesterday."

"Yes," I said with that interested inflection that asks for more. And what church did you attend?"

"Which do you guess?" he asked.

"Some union mission church," I hazarded.

"Now," he said, "I don't like to run on these branch roads very much. I don't often go to church, and when I do I want to run on the main lines, where your run is regular and you go on schedule time, and don't have to wait on connections. I don't like to run on a branch; good enough, but I don't like it."

"Episcopal?" I guessed.

"Limited express," he said; "all palace cars and \$2 extra for a seat; fast time and only stop at the big stations; nice line, but too expensive for a brakeman. All trainmen in uniform, conductor's punch and lantern silver-plated, and no train-boys allowed. Then, the passengers are allowed to talk back at the conductor, and it makes them too free and easy. No, I couldn't stand the palace cars. Rich road, though. Don't often hear of a receiver being appointed for that line. Some mighty nice people travel on it, too."

"Universalist?" I suggested.

"Broad gauge," said the brakeman; "does too much complimentary business. Everybody travels on a pass. Conductor doesn't get a fare once in fifty miles. Stops at all the flag-stations and won't run into any thing but a union depot. No smoking-car on the train. Train orders are rather vague, though, and the trainmen don't get along well with the passengers. No, I didn't go to the Universalist, though I know some awfully good men who run on that road."

"Presbyterian?" I asked.

"Narrow gauge, eh?" said the brakeman; "pretty track, straight as a rule; tunnel right through a mountain rather than go around it; spirit level grade; passengers have to show their tickets before they get on the train; mighty strict road, but the cars are a little narrow, have to sit one in a seat and no room in the aisle to dance. Then, there's no stop-over tickets allowed—got to go straight through to the station you're ticketed for, or you can't get on at all. When the car's full, no extra coaches; cars built at the shops to hold so many, and nobody else allowed on. But you don't often hear of an accident on that road; it's run right up to the rules."

"Maybe you joined the Free Thinkers?" I said.

"Scrub road," said the brakeman; "dirt road-bed and no ballast; no time-card and no train dispatcher. All trains run wild, and every engineer makes his own time, just as he please. Smoke if you want to—kind of a go-as-you-please road. Too many side tracks, and every switch wide open all the time, with the switchman sound asleep, and the trolley lamp dead out. Get on as you please and get off when you want to. Don't have to show your tickets and the conductor isn't expected to do anything but amuse the passengers. No, sir, was offered a pass, but don't like the line. I don't like to travel on a road that has no terminus. Do you know, sir, I asked a division superintendent where that road run to, and he said he hoped to die if he knew. I asked him if the general superintendent could tell me, and he said he didn't believe they had a general superintendent, and if they had, he didn't know anything more about the road than the passengers. I asked him who he reported to, and he said 'nobody.' I asked a conductor who he got his orders from, and he said he didn't take orders from any living man or dead ghost. And when I asked the engineer who he got his orders from, he said he'd like to see anybody give him orders; he'd run that train to suit himself, or he'd run it into the ditch. Now, you see, sir, I'm a railroad man, and I don't care to run on a road that has no time, makes no connections, runs nowhere, and has no superintendent. It may be all right, but I've railroaded too long to understand it."

"Did you try the Methodist?" I said.

"Now you're shouting," he said, with enthusiasm. "Nice road, eh? Fast time and plenty of passengers. Engines carry a power of steam, and don't you forget it; steam-gauge shows 100, and enough all the time. Lively road; when the conductor shouts 'All aboard!' you can hear him to the next station. Every train-lamp shines like a head-light. Stop-over checks given on all through tickets; passengers can drop off the train as often as he likes, do the station two or three days, and hop on the next revival train that comes thundering along. Good, whole-souled, companionable conductors; ain't a road in the country where the passengers feel more at home; no passes; every passenger pays full traffic rates for his ticket. Wesleyan air-brake on all trains, too; pretty safe road, but I didn't ride over it yesterday."

"Maybe you went to the Congregational church?" I said.

"Popular road," said the brakeman; "an old road, too—one of the very oldest in this country; good roadbed and comfortable cars; well managed road, too; directors don't interfere with division superintendent and train orders; road's mighty popular, but it's pretty independent, too. See! didn't one of the division superintendents down East discontinue one of the oldest stations on the line two or three years ago? But it's a mighty pleasant road to travel on; always has such a splendid class of passengers!"

"Perhaps you tried the Baptist?" I guessed once more.

"Aha!" said the brakeman, "she's a daisy, isn't she? River-road; beautiful curves; sweep around anything to keep close to the river, but it's all steel rail and rock ballast, single track all the way, and not a side track from the round-house to the terminus. Takes a heap of water to run it though; double tanks at every station, and there isn't an engine in the shop that can pull a pound or run a mile with less than two gauges. But it runs through a lovely country—these river roads always do; river on one side and hills on the other, and it's steady climb up the grade all the way, till the run ends where the fountain-head of the river begins. Yes, sir, I'll take the river road every time for a lovely trip; sure connections and good time, and no prairie dust blowing in at the windows. And yesterday, when the conductor came around for the tickets with a little basket punch; I didn't ask him to pass me, but I paid my fare like a little man—twenty-five cents for an hour's ride and a little concert by the passengers thrown in. I tell you, Pilgrim, you take the river road when you want—"

But just here the long whistle from the engine announced a station, and the brakeman hurried to the door shouting:

"Zionsville! This train makes no polis!"

A QURRELSOME DISPOSITION

One of the secrets of happiness consists in knowing when to give up. If matters of principle or honor are at stake a true man will contend to the end. But in family and social life "the last ditch" does not come within the purview of good natured and sensible people. In family life and social circles it is wise to avoid the habit of laying down an ultimatum. Indeed, it is wise to avoid the raising of direct issues. As has been well said: "A good diplomatist always seeks to avoid putting his fellow negotiator in a position where he must choose between backing down and fighting. He always leaves a wide and generous avenue of retreat."

In home life and social life it is well not to argue too hotly and not to insist too strenuously on having one's way own way. If this is one's habit it will not be difficult for him to quarrel with his nearest and dearest friends. A disposition to meet others half way and to concede to them even a little more than their full right is a wonderful lubricant of human relations. Having one's own way is not always best for a man, or a woman either, but the surest way to get one's way in family and social circles is not to insist on having one's way. The Master named a goodly heritage for the meek.

Cocksure, oracular, omniscient people are irritating to the last degree. You will find them everywhere. The writer has made it the rule of his life never to argue with ignorant and ill-mannered people. It serves no good purpose to bandy words with such people. You will certainly

fail to convince them or to squelch them, and you will as certainly work yourself up into a temper. The game is not worth the candle. Of course, one dislikes to be silent as these blatherskites play shuttlecock and battledore with important questions, but there seems to be no other course open to a gentleman.

It is to be hoped that in our family and social life we do not have these cocksure and omniscient folks, and yet we suppose that they must sleep and eat somewhere. Our plea is that in our home life we shall avoid heated and long-drawn-out disputes, that we shall avoid petty quarreling by learning the gentle art of giving up and giving in about trifling matters. Our homes,

(Continued on page 13)

200 LETTER HEADS 6 3/4 inches 100 ENVELOPES \$1.50
MAYES PRINTING CO.
Box, J Louisville, Kentucky

KODAK FINISHING

Picture Framing
EIGHT HOUR SERVICE

Cliff Studio,
West Jackson, Miss.

WHEN WINTER COMES
a handy package of Brown's Bronchial Troches is as necessary as warm clothing. Quickly relieve coughing, sore throat, loss of voice and kindred troubles. A real REMEDY, not a candy. At druggists.

JOHN J. BROWN & SON, BOSTON, MASS.
Gen'l. S. & A. Agents: H. F. Ritchie & Co., Inc.
New York, N. Y. London Toronto

BROWN'S
Bronchial
TROCHES
COUGH AND VOICE LOZENGES
IN 3 SIZE PACKAGES

THE MOST BEAUTIFUL SONG

"Dear Mrs. Schroll: I did not get time on Saturday to tell you how beautiful I thought both of your songs were, and especially the first, 'The Beautiful Garden of Prayer.' I think it the most beautiful thing that I have heard in years. The lady who sang it had a lovely voice and sang it with much expression, but I liked the words so much of both songs. I thought, as I sat listening to them: 'What a wonderful talent you have! You are to be envied, indeed, to give the world two such songs. With love,

(Signed) "Adaline H. Tatman."

The above note was addressed to Eleanor Allen Schroll, the author of two songs that were sung recently at a meeting of The Cincinnati Women's Press Club, a fraternity of literary women, of which Mrs. Tatman is Vice-President and Mrs. Schroll a member.

The publishers of "The Beautiful Garden of Prayer" are receiving similar testimonials from many sources, and are desirous of getting the song introduced as widely as possible.

If the reader of this is a singer and will agree to sing the solo publicly—or, if the reader, not being a singer, has an acquaintance who sings—he or she may write for a copy of the song to present to this friend, with the request that it be sung publicly.

The price of the song is 50 cents. All we ask for this souvenir copy is five 2-cent stamps, to cover handling and postage. This offer is for a brief period only.

Address The Fillmore Music House, 215 Elm Street, Cincinnati, Ohio.

*The title of the second song referred to is "If I Could But Tell All the Glory," or "Telling and Living." It is a duet for soprano and alto, but is also sung as a solo. The reader may order it also on the same terms—five 2-cent stamps.

East Mississippi Department

By R. L. Breland

DOING GOOD

Some people, whose wish is father of words, are constantly saying that prohibition is a failure, that prohibition does not prohibit. I have heard some seemingly good citizens say that there is more drunkenness and times are worse under the prohibition law than when we had open saloons or could have liquor shipped in at will.

Such people, if they express their honest opinions, have just forgotten. They are like the person who is always saying that he has the worst cold he ever had, or that the mud is the worst he ever saw. They have forgotten how the others were.

No, times are nothing like they used to be when we had open saloons and there is not one-tenth the drunkenness we had then. As an evidence of this fact our jails are empty and our courts are cut half in two. One lawyer was heard to remark that prohibition had ruined him and he was forced to follow some other kind of business for a living. It used to be that each Christmas week there was much fighting, rowdiness and many arrests for drunkenness in our town. The Christmas just past there was scarcely an arrest for drunkenness and disorder and very few that seemed to be the least bit under the influence of liquor.

I heard one conductor on the train remark that it was fine to run trains on Christmas since prohibition came, that he had not had any trouble at all this Christmas, while in days gone by it was trouble from morning till night the whole week through. He said that he was prohibitionist from his heart now since he had seen so much of the good effects of the law.

Of course, the law is violated, so is the law against murder, theft and all other crimes, but think what would be the consequences were laws against these crimes repealed. Let me venture to say in closing that in two years it will be considered generally as great disgrace to take a drink of liquor as it is to steal. It is just as great crime, for both stealing and drinking are against the law, and any one who does either is an outlaw. Also in ten years whiskey in the U. S. A. will be as scarce as the proverbial hen's teeth. So mote it be.

NOTE AND COMMENTS

Eld. J. E. McCraw of Neshoba, has accepted a call to be pastor of the church at McDonald. Brother McCraw is a splendid young preacher with a future.

Dr. H. W. Shirley, of Oklahoma, has accepted the call to the pastorate of Philadelphia Church and will move there the latter part of January. He is a Mississippian, a graduate of Mississippi College and the

Southwestern Seminary. He comes highly recommended. He comes to a field of great opportunities.

Eld. Z. J. Kitchens has resigned at Pear Valley and Providence, Neshoba County. What work he will take is not known, and whom these churches will get as pastor is not learned.

The church at Neshoba, which the writer recently resigned as pastor, is negotiating with Eld. E. A. Phillips of Newton as pastor. Brother Phillips is a good preacher and is well recommended. Whoever comes to be the pastor of Neshoba church will find some of the best people anywhere, and a good working church. Blessings upon them. One of the grievous things connected with the pastoral work is the breaking of ties of that kind, when going from one field of labor to another. After many years a friendship has been built up and a love has grown that makes the separation hurtful. Only the call of God could move one to do such grievous things. But God first, and ties of friendship later.

If the next legislature will pass a law making it a crime to get drunk punishable by a fine as if the offender was guilty of making liquor, unless he revealed the source from which he got his supply, it would go a long way towards solving the liquor law violations. If one gets drunk let it be evidence that he made the liquor himself unless he tells where he got it and aids in the conviction of the guilty party.

I have faith in our incoming state officers, Whitfield, Knox, Henry, Miller, Power and all the rest. Mississippians are looking to you for relief from present ruinous conditions. If you fail them the future seems hopeless. We are with you. It is known that you have a task large and heavy. Only men like we think you are can surmount them. But the prayers of the righteous are with you. Do your best.

(Continued from page 12)

if they are to be homes at all, must be places of good humor and good cheer. The trouble is that these words of exhortation will probably not be needed in the homes to which this paper goes.—Watchman Examiner.

A WINK AT LAWLESSNESS Jennie N. Standifer.

As Colonel Stevens, banker and one of Mapleton's most influential citizens, returned to his home one evening, he met a young man on the porch, who was leaving the house, who greeted him with a cordial: "Good evening, Colonel."

The older man ignored the extended hand and passed with a gruff "Good evening." He entered the living room and frowning at his pretty daughter, demanded sternly:

"What do you mean Helen, by letting that Bob Griffith visit you?"

"You used to call him a promising young lawyer, Dad," replied Helen.

"That was before he was elected mayor and set out to ruin the town."

"He is not ruining it, but working to make it a fit place for respectable people to live," defended Helen.

"But he convicts a fellow for any little spree, and makes him pay the maximum penalty. He is as sure to lose his job at the next election as the sun rises."

"He is but doing his duty," asserted Mrs. Stevens warmly. "He is a fine young man, and if he had the support of the people he would soon drive the law breakers from Mapleton."

"He will drive away all the hustling, up-to-date citizens, too," declared the Colonel. "He and Sheriff Batson have already run a dozen or so farmers out of the county by prying around for stills. They stir up big fusses over these men making home brews and passing them around among their friends when there isn't a bit of harm done. But Griffith never darkens my door again, Helen. Take heed."

Helen left the room in silence, and Mrs. Stevens remonstrated:

"Bob Griffith is a fine young man, and you do wrong to forbid him the house. And no good can come of opposing a man who stands for law enforcement."

"You women are no judge of men," he retorted scornfully.

The following day Mayor Griffith was seriously injured in an automobile accident, and was sent to a city hospital for treatment. James Arnold, a man who openly avowed he was opposed to prohibition and rigid law enforcement, was placed in temporary charge of the mayor's office.

The substitute official at once put his theories of leniency to law breakers into practice. Drunkenness, disorderly conduct and street fights were termed trifling misdemeanors, and the offender dismissed with a joking reprimand. The antics and sprees of "hooch" drinkers were the source of much merriment and the origin of many jokes to Colonel Stevens and other believers in every man having a right to choose his own drinks and drink them when he pleased.

A few weeks later, Colonel Stevens left for Jackson, the state capital, to attend a banker's convention.

"You must take your mother and little George for a drive every afternoon, Helen," he admonished his daughter upon saying good-bye. "They need the fresh air this warm weather, and you are such a safe driver."

"The county roads are in bad condition, father," said Helen.

"Then keep in the corporation."

"There was a fight on the street

Saturday, Dad, and several shots fired."

"Pshaw! Such tales are always

Frostproof Cabbage Plants. Millions ready of all leading varieties delivered postpaid—500, 85c; \$1.25 per thousand. Immediate shipment.
STOKES PLANT CO.,
Fitzgerald, Ga.

Cotton Seed From a Seed Farm

Piedmont Pedigreed CLEVELAND BIG BOLL Cotton Seed—1 to 9 bu., \$3.00 per bu.; 10 to 50 bu., \$2.75; 50 or more, \$2.50. Makes more to the land and more at the gin. Produced 30 bales on 10 acres in 1919, winning the national prize of \$1,000 for the largest authentic yield ever produced. Prices on Pedigreed Corn, Wheat, Oats, and Peas quoted on application.

PIEDMONT PEDIGREED-SEED FARM
16 Main St., Commerce Georgia
J. O. M. SMITH

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books and handsome velvet Scripture Mottoes. Good commission. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher
Dept. D., Monon Building
Chicago, Ill.

JOHNSON'S FOOT SOAP
ACTS LIKE MAGIC
ON TIRED, TENDER, SMARTING,
SWOLLEN, SWEATY FEET
15 CENTS—ALL DRUGGISTS

DEEP-SEATED FRECKLES

Need attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 15 years, and rid yourself of these homely spots. Ask for

Othine--Double Strength

At all Druggists and Department Stores
OTHINE LABORATORIES, BUFFALO, N. Y.

POSITIONS OPEN

For Ambitious Well-Trained Men and Women

One of our biggest problems is securing honest, ambitious well-trained folks to fill the many demands for our graduates, coming constantly from the leading businesses and professions. If you are ambitious and conscientious and are willing to train yourself to efficiently merit our trust and fill a responsible position we will furnish the position at a higher salary carrying greater opportunities. Our many courses embody rudimentary courses in English, but more particularly will fit you into office positions. Ours is one of the South's oldest, largest and most thorough Business Colleges. With our assistance, age, sex, money, education, or previous occupation need not hinder you. Write for particulars in our plan and for a copy of our booklet, "Your Future, What Does It Hold in Store?" Address, Georgia-Alabama Business College, Dept. G-12, Macon, Ga., or Georgia-Alabama Business College, Dept. G-6, Atlanta, Ga.

EUROPE \$455 to \$1390 GREECE
EGYPT Why Pay More? PALESTINE

World's Sunday School Convention

Our Tours

Give as Much as Any Give More Than Many Cost Less Than Any

Write Today for Itinerary "Travel Free From Worry" With

THE WICKER TOURS, Richmond, Va.

exaggerated. Take them driving."

Late that afternoon Helen started for a drive with her mother and two-year old brother. She drove around the business section of the town, and then out in the suburbs to the cemetery. She was turning the car to return when a man in soiled blue overalls, and a cap tipped rakishly over one ear, came galloping down the street and stopping in front of the car, jeered:

"Think you kin ride right over me in yo' fine ottermobile, do you? Git around me if you kin. I'll show you how this mule critter kin kick the whole shebang of ye to smithereens before you can say 'Scat'! I jest dare you to budge that rich folks money waster."

"Won't you please let me pass?" asked Helen politely, seeing that the man was crazed from drink and not wishing to anger him.

"Naw! This here road's mine as much as yourn, and I'll stay here tell doom's day if I'm a mind to. Whoa, Bill!"

"Perhaps you do not know that I am Colonel Stevens' wife, and these are his children," said Mrs. Stevens.

"I don't care a whoop for that old skinflint. I'd jest like to show him how near I kin come to miss shootin' that kid."

He reached his hand to his hip pocket, and the mule plunged forward. The man fell to the ground, and Helen started the car at once. She drove rapidly to town and had reached a fashionable street when her mother chanced to look back and cried:

"That drunk man is following us. Drive faster!"

Away they sped and after them came the hoodlum yelling like an Indian on the war path, and brandishing his gun threateningly. Little George became frightened and began to cry lustily. Mrs. Stevens gave several wild calls for help, but the noise of the car and the cries of the child and the man in pursuit caused the people on the street to stare and hurry to places of safety.

On, on the car swept, and at last dashed down Main street. Crowds gathered at corners scattered and gazed after the speeding car and the disreputable pursuer in amazement, but no one attempted to interfere with the race. It was but a short distance to her home, but Helen dared not attempt to drive to her garage. She again circled the residence part of the town, vainly hoping some one would discover her need of help. At last at a corner the car seemed about to overturn. The town marshal blew a shrill whistle, and came running forward, calling out:

"You are violating the speed law!"

Helen stopped the car as quickly as possible. She was told that she must appear in court next morning and answer to the charge against her.

"Why don't you arrest the drunken wretch who has been chasing us all over town?" asked Helen.

The man had stopped by the side of the car and pocketed his gun. He declared boastfully:

"I ain't afeard of nothin'. I kin do as I please."

"I arrest you for frightening these

ladies," asserted the marshal.

"Jim Arnold won't let 'em fine me," he affirmed with an insolent grin.

A few days later, Colonel Stevens returned from the convention to hear the story of his wife and daughter being chased through the town, and his boy's life threatened by Buck Darby, who was drunk.

"I'll go to the jail and whip the cur," vowed the irate Colonel.

"He was not put in jail," replied Mrs. Stevens calmly.

"What did Arnold fine him?"

"Nothing. He fined Helen ten dollars for speeding, but Buck Darby went scot-free. Your friend Arnold considered the incident one of the best jokes of the season. It was his wink at lawlessness."

"It will be his last,—the ingrate. After I befriended him and—"

A man came limping up the steps and Mrs. Stevens met him with glad welcome.

"We needed you, Mr. Griffith," she cried. "You would have been just in your judgment, I am sure."

"Delighted to see you back, Griffith," greeted the Colonel cordially. "You have indeed been needed in your office. I suppose you have heard of how my wife and children were insulted and threatened and chased over the town?"

"Yes, but it was no more than could be expected after law enforcement has been made a farce. I have just learned that Arnold is a candidate for mayor, as I am resigning."

"Resigning! You'll not do any such thing, Bob Griffith. You are going to be mayor of this town as long as you will accept the office. And we will have it the cleanest, safest community in the state in less than a month, if Tom Stevens' influence amounts to anything in the fight. There will never be another wink at lawlessness, or even a grin at drunken antics."

Helen came out on the porch and after she had welcomed the visitor, and the Colonel remarked with apparent anxiety:

"George needs us, wife. Bob will pardon us, I am sure, for leaving Helen to entertain him this evening." And the man who stood for right and law enforcement was left alone with the girl he loved.

BOK PEACE PLAN AWARD

Winning Plan—No. 1469—Selected by Jury of American Peace Award—Created by Edward W. Bok and Offering \$100,000 for the Best Practicable Plan by Which the United States May Co-operate with Other Nations, Looking Toward the Prevention of War.

The Question to be Voted Upon

The substantial provisions which constitute the plan selected by the Jury of Award, and upon which the vote of the American people is asked, are hereby submitted by the Policy Committee as follows:

I—Enter the Permanent Court

That the United States adhere to the Permanent Court of International Justice for the reasons and under the conditions stated by Secretary Hughes and President Harding in February, 1923.

II—Co-operate With the League of

Nations, Without full Membership at Present

That without becoming a member of the League of Nations as at present constituted, the United States Government should extend its present co-operation with the League and propose participation in the work of its Assembly and Council under the following conditions and reservations:

Safeguarding the Monroe Doctrine

1. The United States accepts the League of Nations as an instrument of mutual counsel, but it will assume no obligation to interfere with political questions of policy or internal administration of any foreign state.

In uniting its efforts with those of other States for the preservation of peace and the promotion of the common welfare, the United States insists upon the safeguarding of the Monroe Doctrine and does not abandon its traditional attitude concerning American independence of the Old World and does not consent to submit its long established policy concerning questions regarded by it as purely American to the recommendation or decision of other Powers.

No Military or Economic Force

2. The only kind of compulsion which nations can freely engage to apply to each other in the name of Peace is that which arises from conference, from moral judgment, from full publicity, and from the power of public opinion.

The United States will assume no obligations under Article X in its present form, or under Article XVI, in its present form, in the Covenant, or in its amended form as now proposed, unless in any particular case Congress has authorized such action.

The United States proposes that Articles X and XVI be either dropped altogether or so amended and changed as to eliminate any suggestion of a general agreement to use coercion for obtaining conformity to the pledges of the Covenant.

No Obligations Under Versailles Treaty

3. The United States will accept no responsibilities under the Treaty of Versailles unless in any particular case Congress has authorized such action.

League Open to All Nations

4. The United States Government proposes that Article I of the Covenant be construed and applied, or, if necessary, redrafted, so that admission to the League shall be assured to any self-governing State that wishes to join and that receives the favorable vote of two-thirds of the Assembly.

Development of International Law

5. As a condition of its participation in the work and counsels of the League, the United States asks that the Assembly and Council consent—or obtain authority—to begin collaboration for the revision and development of international law, employing for this purpose the aid of a commission of jurists. This Commission would be directed to formulate anew existing rules of the law of nations, to reconcile divergent opinions, to consider points hitherto inadequately provided for but vital

(Continued on page 15)

IN MEMORIAM

RESOLUTIONS

Adopted by the Drew Baptist Church in Conference Assembled Sunday, Dec. 23, 1923

Whereas, God in his infinite wisdom has permitted to be removed from us, by death, Brother Archie L. Manning; and,

Whereas, in his death we feel keenly his loss to this church and community; therefore be it resolved,

First: That in the death of Brother Archie L. Manning, that the Drew Baptist church lost one of her most faithful and loyal members and deacons, the community one of her most valued citizens and the school one of its most valuable officers.

Second: That our hearts go out in sympathy with the bereaved family in their great loss and that this church and community mourn with them in this hour of bereavement, remembering that he gave his life for the principles for which he had so faithfully lived and for the safety of our homes and the institutions that we all love.

Third: That we exemplify in our daily lives those principles of love and fidelity to duty for which he gave his life.

Fourth: That a copy of these resolutions be spread upon the minutes of the church and that a copy be mailed to the bereaved family and that a copy be published in the Baptist Record.

Respectfully submitted,

Will P. Searcy, Chairman.
Mrs. J. W. Parks,

W. G. Williams,
Committee of Church.

RESOLUTIONS

Adopted by the Drew Baptist Church in Conference Assembled Sunday, Dec. 23, 1923

Whereas, God in his infinite wisdom has permitted to be removed from our midst, by death, Brother R. L. Methvin; and,

Whereas, in his death we deeply feel his loss to this church and community; therefore be it resolved,

First: That in the death of Brother R. L. Methvin, that the Drew Baptist church lost one of her most faithful and devout members, the community and state one of her most valuable citizens.

Second: That we deeply sympathize with the bereaved family in their great loss and that this church and community mourn with them in this hour of bereavement, remembering that he gave his life for those principles for which he so faithfully lived and that he gave his life in defense of our homes, churches and institutions which we all love.

Third: That we endeavor by our daily lives to exemplify those principles of love and fidelity to duty for which he gave his life.

Fourth: That a copy of these resolutions be spread upon the minutes of this church and that a copy be mailed to the bereaved family and

January 17, 1924

MORIAM

UTIONS

ew Baptist Church
Assembled Sun-
23, 1923

in his infinite wis-
ed to be removed
h, Brother Archie

is death we feel
o this church and
fore be it resolved,
the death of Broth-
ring, that the Drew
st one of her most
members and dea-
ity one of her most
and the school one
ble officers.

our hearts go out
the bereaved fam-
loss and that this
unity mourn with
r of bereavement,
he gave his life
for which he had
and for the safety
d the institutions

e exemplify in our
principles of love
uty for which he

copy of these res-
upon the minutes
d that a copy be
eaved family and
lished in the Bap-

mitted,
arcy, Chairman.
Parks,
ams,
mmittee of Church.

UTIONS

ew Baptist Church
Assembled Sun-
23, 1923

in his infinite wis-
ed to be removed
by death, Brother
d,

death we deeply
s church and com-
be it resolved,
n the death of
vin, that the Drew
t one of her most
ut members, the
te one of her most

we deeply sympa-
eaved family in
d that this church
ourn with them in
avement, remem-
e his life for those
h he so faithfully
gave his life in
mes, churches and
we all love.
endeavor by our
mplify those prin-
delity to duty for
life.

copy of these res-
upon the minutes
d that a copy be
eaved family and

that a copy be published in the Bap-
tist Record.

Respectfully submitted,
Will P. Searcy, Chairman.
Mrs. J. W. Parks,
W. G. Williams,
Committee of Church.

Miss Katie Leach

Christmas Eve of 1923 the death
angel visited Pickens again, this
time calling home the soul of Miss
Katie Leach. She was the daughter
of Hon. Wiley Leach.

Miss Katie was a consecrated
Christian and a most faithful mem-
ber of the local Baptist Church. It
was a blessing to her pastor to
visit her often during her long ill-
ness.

Her frail body was laid to rest in
the cemetery at Harttown, after a
short service held in the church
there by her pastor.

May our Lord deal kindly and
gently with the loved ones, prepar-
ing them to meet her over yonder.

Her pastor,

L. B. Golden,
Pickens, Miss.

(Continued from page 14)

to the maintenance of international
justice, and in general to define the
social rights and duties of States.
The recommendations of the Com-
mission would be presented from
time to time, in proper form for
consideration, to the Assembly as to
a recommending if not a law-making
body.

The Plan in Brief

Proposes

I—That the United States shall
immediately enter the Permanent
Court of International Justice, under
the conditions stated by Secretary
Hughes and President Harding in
February, 1923.

II—That without becoming a mem-
ber of the League of Nations as at
present constituted, the United
States shall offer to extend its pres-
ent co-operation with the League and
participate in the work of the League
as a body of mutual counsel under
conditions which

1. Substitute moral force and pub-
lic opinion for the military and eco-
nomic force originally implied in
Articles X and XVI.

2. Safeguard the Monroe Doctrine.

3. Accept the fact that the United
States will assume no obligations un-
der the Treaty of Versailles except
by Act of Congress.

4. Propose that membership in the
League should be opened to all na-
tions.

5. Provide for the continuing de-
velopment of international law.

Baptist Record, Jackson, Miss.

Do you approve the win- Yes
ning plan in substance? No
(Put an X inside the proper box.)

Name

Please print.

Address

City..... State.....

Are you a voter?.....

Mail promptly to

THE AMERICAN PEACE AWARD
342 Madison Ave., New York City

If you wish to express a fuller
opinion also, please write to the
American Peace Award.

"TENT EVANGEL," and COUNTY WIDE MEETINGS

Practically every Baptist Church
in America believes more or less in
Evangelism. Each church have their
annual revival meetings in their
local churches. The good accomplish-
ed in such meetings cannot be mini-
zed. Such meetings have done, are
doing and shall always do more to
evangelize the world than all other
methods combined.

Yet in each community there can
be found a class of sinners who
never go to church. This class of un-
saved people were included when
Jesus said "Whosoever" and "Every
creature." They are without God and
without hope. If they do not come
to our churches shall we content our-
selves with our efforts and let them
perish? No indeed. This class of sin-
ners can be interested in religion.
They can be attracted to a place of
worship. Ninety percent of this non-
church going class will go to a gos-
pel tent. Three years of experience
with a tent has taught me that a
gospel tent is a MIGHTY MAGNET.
It does not always draw all classes
of people. In some places there are
certain church members who have
more pride than power and more
love for style than for souls to
whom a gospel tent is a sore eye.
But to a class of non church going
sinners a gospel tent is a thing of
beauty. They are attracted by its
simplicity. They come to the services.
They listen with delight to the
music, rendered by a large chorus
choir. Then the Evangelist has a
real opportunity to preach the gos-
pel to those who never darken a
church door. Many of whom are
saved and make loyal church mem-
bers.

Tent meetings should be planned
on as large a scale as possible: I
don't think much of so-called "Union
meetings." They are attractive, but
the unsaved hear only a part of the
gospel at such meetings. I believe in
"Union BAPTIST meetings" where
Disciples of Christ are made and
where the Believer is taught to Ob-
serve ALL THINGS whatsoever God
has commanded. By a "UNION BAP-
TIST MEETING" I mean a meeting
where two or more Baptist churches
nite in a Co-operative effort. Two or
more Baptist have such a meeting
in almost any community.

Where the roads are good, a dozen
or more churches can co-operate in
a COUNTY WIDE revival. Auto-
mobiles and good roads have made it
possible for us to do big things for
God.

The total cost of a COUNTY
WIDE revival should not exceed five
or six hundred dollars. A meeting
on a smaller scale would naturally
cost less.

These Co-operative meetings can
be followed up with meetings in the
local churches with good results.
This is usually done.

W. L. Head,

Facts About Study Course Week

When is it? March 9-14.

What to Study?—Any book or
books in the course, they are, The
Intermediate BYPU Manual, The
Junior BYPU Manual, Studying for
Service, Pilgrim's Progress for the

BYPU, The first two divisions of the
S. S. Normal. Training in Church
Membership, Training in the Bap-
tist Spirit, Training in Christian
Service, Training in Stewardship,
Training in Bible Study.

Who can teach? Any member of
the BYPU who is willing to study
with the class and lead them in the
study.

Examination—On the last day of
the Study Course let the teacher give
an examination. All who makes as
much as seventy will be entitled to
either a diploma or seal, if it is their
first time to take the Manual they
get a diploma otherwise a seal.

How to report—Let the teacher
send the names of all who make a
pass stating just what award each
one is entitled to, to the State Secre-
tary, Auber J. Wilds, Oxford, Miss.

Required in the Standard—The
Study Course is one of the require-
ments of the Standard and to be A-1
we must have at least half of the
members take the study and pass.
Observing Study Course Weeks gets
this point in the standard off the
first quarter of the year.

Do not wait, but begin now to
plan for this week of study.

Rev. Z. B. Kitchens was called to
Union County Tuesday on account
of the serious illness of his brother,
Rev. J. W. Kitchens was also called,
the sick man being his father.

The writer began his work on his
new field of labor, consisting of
Coffeetown, Duck Hill and West,
last Sunday, meeting with the saints
at West on that date. He will not

move his family to his new home for
a few weeks yet. Pray that the
work may be blessed here.

SORES

BOILS, CUTS and
BURNS have been
healed since 1820
with

Gray's Ointment

Sold by all druggists. Write for sample
to W. F. Gray & Co., 708 Gray Bldg.,
Nashville, Tenn.

Wisdom's Part

For sickness, for old age,
for misfortune, every per-
son should have a ready re-
serve in cash.

Our suggestion is that
you deposit this reserve in
Mississippi's largest bank.
Separate it from your other
money. Then when you
need the money it will be
available.

This bank will pay you
4% compound interest.

The Merchants Bank & Trust Co.

JACKSON, MISSISSIPPI

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

It is a mark of distinction to be a reader
of this paper. Don't fail to let our
advertisers know it. When an-
swering their ads, men-
tion this paper.

Look at This

THE FOREIGN MISSION BOARD faces

1. Its Greatest World Opportunity.
2. Imperative Needs in its Work.
3. Importunate Appeals from its Missionary and Native Workers.
4. The Greatest Success in the History of its Work, AND
5. The Greatest Debt in its History!

Therefore---STUDY, PREACH, PRAY,
PAY CAMPAIGN PLEDGES,
and
GIVE TO FOREIGN MISSIONS.

DO IT NOW

OR LOSSES WILL BE IRRETRIEVABLE.

ONE YEAR AT CHALYBEATE

I have always had a feeling that is not very friendly to personal publicity. I think that this feeling has been augmented by a feeling (maybe imaginary) on my part that some preachers seek to be known. It is a good thing to be known, and if one's "horn" blows loud enough, he will be known. But I have always preferred to let some one else "toot" my horn, if, indeed, it deserved to be "tooted". I have never agreed with the man that said that the Bible said that "He that tooteth not his own horn, the same shall not be tooted". I think that if a man's "horn" deserves to be "tooted", somebody will toot it for him, if he is not always at the job himself.

And so I think I can write of my "One Year at Chalybeate", without somebody thinking that I am tootin' my own horn. Fact is, it is not my horn at all, but I have taken up the "horn" of publicity, to blow blast that is to be heard over the state, in the Baptist ranks, and when I have finished my blowing, I think that some one will say that I've been blowing the "horn" of two of the most remarkable communities in the state.

Yes, we have been on the field just one year. I have found the field to be remarkable in many ways. It is not remarkable for its evangelistic success, for there is very little evangelistic opportunity. We have an Agricultural High School, with its buildings situated within one hundred yards of the church. In the school there is an enrollment of two hundred of the finest boys and girls as there are to be found anywhere in the state. The people are of a wide awake, progressive, spiritual, enterprising type; people that want the best that can be had in the community life. We have a very nice brick church, equipped with heating plant, waterworks, and electric lights. Our church is not large enough, and we are planning to add a two story brick annex, that will give us eight additional Sunday School rooms.

We also have a consolidated public school, with an enrollment off possibly two hundred.

The opportunity for touching young life is great.

The other community, with Providence church as the center, is four miles south. The two fields merge into one beautifully. And I have found a very fine spirit of fellowship existing between the two communities.

The Providence community is also a consolidated school community, and is fertile in opportunities with young life. We do not have the church and Sunday School equipment that we need, but we are planning to build, in the near future, a house that will meet our needs.

The people of both churches have endeared themselves to us during the year. They co-operated in giving the pastor and his wife a trip to the Convention at Kansas City; they have given us two severe "poundings" during the year, and other kindness, to numerous to mention.

But the most remarkable thing about the two churches is this: From

a membership of about four hundred, we have seventeen boys and girls in College. And the good part of it is the fact that they are all in our Denominational Colleges but two. In addition to those in College, we have some ten or twelve in other communities teaching. Included in this number, is Miss Mary Tomlinson, Graduate of the Training School at Louisville, and now teaching in the Baptist Orphanage at Jackson.

All these young people are from our two churches: Chalybeate and Providence. Of course there others from the other churches. I think this is very remarkable for two communities that are both two miles from the railroad.

We are looking forward to another good year. Our hearts are full of joy, as we anticipate what our young people will do for the world. And while they are getting ready, we are trying to do what we can for the world.

C. C. Weaver,
Pastor.

A WORD MORE TO BAPTIST PASTORS ABOUT THE NEAR EAST RELIEF

J. F. Love, Cor. Sec'y.

Letters are coming to us from brethren over the South enclosing letters from Near East Relief representatives which show that the Near East Relief is, contrary to the wishes of the Southern Baptist Convention and the efforts of the Foreign Mission Board, giving much embarrassment to pastors, creating confusion in our churches, in many places arousing a spirit of indignation and making difficult the relief collections which the Southern Baptist Convention has instructed the Foreign Mission Board to make and disburse. Letters from Near East Relief headquarters which pastors and others have sent us for our information very grossly misrepresent the Foreign Mission Board to its own constituency.

The Foreign Mission Board has striven to the limit of its ability and patience with the Near East Relief representatives to get them to conform to the wishes of the Southern Baptist Convention, but has failed utterly, as the brotherhood has already been informed.

The Foreign Mission Board strove for five hours with Near East Relief representatives to get them to conform to the wishes of Southern Baptist, avoid embarrassing our churches and the overlapping of appeals, and agreed that if the Near East Relief would do this that the Foreign Mission Board would give fifty-cents of every dollar collected on this joint appeal to the Near East Relief. This the Near East Relief representatives flatly declined to do.

The Foreign Mission Board then prepared the pamphlet "SOUTHERN BAPTISTS AND THE NEAR EAST RELIEF," which many of our people have read and all should read, and in agreement with the Sunday School Board fixed January 13th as the day for the appeal for relief to Southern Baptists. Notwithstanding the refusal of the Near East Relief representatives to regard the wishes of the Southern Baptist Convention,

the Foreign Mission Board still announced to the brotherhood that relief money would be distributed wherever according to the information of this Board relief necessities were greatest, whether this was in the Far East, the Near East, or continental Europe, including Russia. The Board has had a conscience in this matter and wanted to do right, and above all to place Baptist relief money where it is most needed. The Near East Relief has, however, in the face of this generosity thrust its campaign into the churches of the South in advance of the denomination's own relief program, and has sent to Baptist pastors and Baptist Sunday School superintendents throughout the South their appeal and the Near East Relief is using representatives Baptists all over the South as well as public officials and men at the head of banks and other financial enterprises to re-enforce their appeal and defeat the denomination's appeal by making intimidating use of these great names. In Virginia, for instance, the name of Virginia's Governor is used. We doubt the Governor knows anything of the behavior of the Near East Relief in its contempt for the wishes of the Southern Baptist Convention. We do not believe that Mr. Trinkle would allow his name to be used if he knew the facts.

The Foreign Mission Board has requested in accordance with the instructions of the Southern Baptist Convention, that all money contributed by our Baptist people to relief be sent to the Foreign Mission Board designated simply "For Relief" and not for any particular class of relief, leaving the Board to dispense this relief wherever in the judgment and information of the Board it is most needed.

We add the above facts to those which have already been given to the brotherhood and sisterhood of the South and leave the case in the hands of the men and women who compose our Baptist churches. If they are willing to help the Near East Relief throw confusion into our denominational life in disregard of the wishes of the Convention, we have nothing more to say.

If you desire your relief contribution to be used by the Foreign Mission Board, send it to the Board, but do not write on check or in letter "Near East" or "Russia" or "Japan," but only "For Relief."

Brother Marion Nuse, of Longview, Texas, writes: "I want my church letter from McDonald Church as I want to be licensed to preach. I have waited two years too long about making the surrender." The writer baptized Brother Nuse at McDonald some fifteen years ago. May he be a great worker for God.

"printing plus"

4. SERVICE. Intelligent service rendered customers, or performance, or whatever the article will do or however it will serve the man who uses it.

The BAPTIST PRESS—112 President Street—North—Telephone 3044

DR. HARVEY F. GARRISON

Announces the removal of his residence to 1307 North Congress Street. He will devote his entire time to the practice of
General Medicine
with special attention to
Diseases of Infancy and Childhood.
Office third floor Century building.
Hours: 11 to 12 a. m.; 1:30 to 3:30 p. m.
Phones: Office, 2466; Residence, 963.

NOW IS THE TIME TO GET YOUR SUNDAY SCHOOL LESSON HELPS FOR 1924

TARBELL'S TEACHERS GUIDE\$1.96 Post Paid
PELOUBET'S SELECT NOTES\$1.96 Post Paid
ARNOLD'S PRACTICAL COMMENTARY 95c Post Paid
TORREY'S GIST OF THE LESSON38c Post Paid
MOORE'S POINTS FOR EMPHASIS38c Post Paid

ORDER FROM

Baptist Book Store

Cap. & Pres.
Jackson Mississippi

MR. AND MRS. J. L. BLANKENSHIP
Gospel Singers
(11 years with the Home Mission Board's Evangelistic Staff)
703 Slaughter Bldg.
Dallas, Texas

Cuticura Soap
IS IDEAL
For the Hands

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

Kodak
finishing and
supplies by mail
Prints 3+4+5+each
WRITE FOR CATALOGUE
LOLLAR'S
P.O. BOX 71
BIRMINGHAM, ALA.

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER, STUDENTS
GET THE BEST POSITIONS"
Call or Write for Free Catalogue

Our Foreign Advertising Dept. is in charge of
JACOBS & CO., CLINTON, S. C.
Soliciting Offices:
E. L. GOULD, 118 East 28th St., New York
Wm. H. VALENTINE, 4372 West Pine Blvd.,
St. Louis, Mo.
F. W. HENKEL, 1148 First Nat'l Bank Bldg.,
Chicago, Ill.
J. W. LIGON, Aragon Hotel, Atlanta, Ga.
G. H. LIGON, 421 Biltmore Ave.,
Asheville, N. C.